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Reconstruction of the World On A True Christian Foundation

POPE PIUS XII

*English text of the Address by His Holiness delivered over the Vatican Radio
September 1, 1944, the Fifth Anniversary of the Outbreak of War in Europe.
N.C.W.C. News Service.*

TODAY, at the close of the fifth year of war, as it turns back to review the way of tears and blood covered painfully during these gloomy five years of its history, mankind gasps in horror before the abyss of misery into which the spirit of violence and the domination of force have plunged it. But, refusing to be overwhelmed by the memory of the past, it is now anxiously seeking the causes of this terrible spiritual and material catastrophe, fully resolved to take every efficacious precaution against the repetition, in other forms, of the tremendous tragedy.

Many well-meaning people, shocked by the accumulation of such ruin, are arousing themselves as from a troubled dream, trying to find even

in other camps—hitherto mutually divided and estranged—collaborators, traveling companions and companions in arms for the great enterprise of reconstructing a world which has been shaken to its foundations and torn in its innermost framework.

There could be nothing more natural, or more timely, nothing—given the necessary precautions—more proper.

For all those who pride themselves on the name of Christian and profess their faith in Christ with a life conforming exactly to His laws, this disposition, and a readiness to work together in a spirit of genuine brotherly harmony, not only answers to the moral obligation to fulfil one's civic duties; it rises to the dignity of

a postulate of conscience sustained by love of God and of one's neighbors, stimulated by the warning signs of the moment and the intensity of effort called for in order to save the nations.

GRAVE AND DECISIVE HOUR

The hands on the clock of history are now pointing to an hour both grave and decisive for all mankind.

An old world lies in fragments. To see arise as quickly as possible from those ruins a new world, healthier, juridically better organized, more in harmony with the exigencies of human nature: such is the longing of its tortured peoples.

Who are to be the architects who shall draw the essential plans for the new world, who the thinkers who will give it final shape?

To the sad and fatal errors of the past will there, perhaps, succeed others no less deplorable? Will the world oscillate uncertainly between one extreme and the other? Or will the pendulum come to rest, thanks to the work of sage rulers, at directives and solutions which do not go counter to God's law, and do not offend the human and, above all, the Christian conscience?

On the answer to these questions depends the future of Christian civilization in Europe and in the world: of that civilization which, far from overshadowing or prejudicing all those individual and varied forms of civic life in which the peculiar character of each people is manifested, rather

grafts itself on them and there gives life to the highest ethical principles—the moral law written by the Creator in the hearts of men (Rom. 2:15), the natural law deriving from God, the fundamental rights and inviolable dignity of the human person; and, in order to bend men's wills to the observance of these principles, that Christian civilization infuses into individuals, into the whole people, and into international relations, those higher energies which no human power is even remotely able to confer; while, like the forces of nature, it preserves them from those baneful germs which threaten moral order, and so keeps that order from collapsing.

Thus it is that Christian civilization, without suppressing or weakening the healthy elements in the most varied national cultures, brings them into harmony on essentials by creating in this wise that broad basis of union of ideas and moral standards which constitutes the most firm foundation of true peace, of social justice and fraternal charity between all the members of the great human family.

SPIRITUAL BLOOD TRANSFUSION

In one of those evolutions full of contradictions with which history is dotted, the last centuries have seen on the one side Christian civilization being systematically menaced in its very foundations, and on the other the heritage of that civilization being ever more diffused among peoples. Europe and the other continents are still liv-

ing, to a varying degree, by the vital forces and principles which the heritage of Christian thought has infused into them by a kind of spiritual blood-transfusion.

Some people come to forget this precious heritage, to neglect it, even to repudiate it. But the fact of that hereditary succession remains. A son may indeed repudiate his mother, but he does not on that account cease to belong to her biologically and spiritually. So, too, those sons who have gone far away and become estranged from their Father's house feel always, though at times only subconsciously, like a call of the blood, the echo of that Christian heritage which often preserves them, in their decisions and conduct, from being entirely led by the false ideas which, voluntarily or involuntarily, they accept.

Clarity of vision, devotion, courage, inventive genius, and the sense of brotherly love in all upright and honest men will determine the measure and extent to which Christian thought will succeed in maintaining and supporting the gigantic work of restoration in social, economic and international life through a plan that does not conflict with the religious and moral content of Christian civilization.

Accordingly, to all our sons and daughters throughout the vast world, as also to those who, while not belonging to the Church, feel themselves united with us in this hour of perhaps irrevocable decisions, We address an urgent appeal to weigh the extraordi-

nary gravity of the moment and to consider that, above and beyond all such cooperation with other diverse ideological tendencies and social forces as may perhaps be suggested by purely contingent motives, fidelity to the heritage of Christian civilization and its strenuous defense against atheist and anti-Christian tendencies is never the keystone which can be sacrificed for any transitory advantage or for any shifting combination.

This invitation, which we trust will find a sympathetic welcome from millions of souls throughout the earth, looks chiefly to achieve a loyal and effective collaboration in all those fields in which the very idea of Christianity demands the creation of a more exact juridical order. This is especially true of that group of formidable problems which refer to the setting up of an economic and social order more in keeping with the eternal law of God and with the dignity of man. In it Christian thought insists, as a substantial element, on the raising of the proletariat; the achievement of this in a resolute and generous manner appears to every true follower of Christ not only as a step forward along the path of earthly progress, but also as the fulfilment of a moral obligation.

SOME ASPECTS OF THE ECONOMIC AND SOCIAL QUESTION

After bitter years of want, restrictions and especially of anxious uncertainty, men expect, at the end of the war, a far-reaching and definite

betterment of these unfortunate conditions.

The promises of statesmen, the many plans and proposals of experts and specialists have given rise in the victims of an unhealthy economic and social order to illusory hopes of a complete re-birth of the world and to an over-enthusiastic expectation of a millenium of universal happiness.

Such a disposition offers fertile ground for propaganda of the most radical programs, disposes men's minds to a very understandable but unreasonable and unjustified impatience, which looks for nothing from organic reforms and puts all its hopes in upheavals and violence.

Confronted with these extreme tendencies, the Christian who meditates seriously on the needs and misfortunes of his time, remains faithful, in his choice of remedies, to those standards which experience, right reason, and Christian social ethics indicate as the fundamentals of all just reforms.

Our immortal predecessor Leo XIII in his famous Encyclical *Rerum Novarum* already established the principle, that for every legitimate economic and social order "there must be laid down as the basic foundation the right of private property."

If it be true that the Church has always recognized "the natural right to property and of the hereditary transmission of one's own goods" (Encyclical *Quadragesimo Anno*), it is not less certain that this private

property is in a special manner the natural fruit of labor, the product of an intense activity on the part of the man who acquires it through his energetic will to ensure and improve, by his own forces, his own living conditions and those of his family, to create for himself and those dear to him a field in which they may rightly enjoy not only economic freedom, but political, cultural and religious freedom as well.

The Christian conscience cannot admit as just a social order which either denies in principle or renders impossible or nugatory in practice, the natural right to property whether over consumptive goods or the means of production.

But neither can it accept those systems which recognize the right to private property according to a completely false concept of it and which are therefore opposed to a true and healthy social order.

Accordingly where, for instance, "Capitalism" is based on such false concepts and arrogates to itself an unlimited right over property, without any subordination to the common good, the Church has condemned it as contrary to the natural law.

In fact, We see the ever increasing ranks of the workers frequently confronted with this excessive concentration of economic goods which, often hidden under anonymous titles, are successfully withdrawn from contributing, as they should, to the social order and place the worker in a situa-

tion where it is virtually impossible for him effectively to acquire private property of his own.

We see the small and medium holdings diminish and lose their value in human society, and constrained to join in a conflict ever more difficult and without hope of success.

DEFENSE OF PRIVATE PROPERTY

On the one side, We see immense riches dominating public and private economic life and often even civil life; on the other, the countless number of those who, deprived of every direct or indirect security of their own livelihood, take no further interest in the true and higher values of the spirit, abandon their aspiration to genuine freedom, and throw themselves at the feet of any political party, slaves to whoever promises them in some way bread and security; and experience shows of what tyranny, under such circumstances, human nature is capable even in our times.

In defending, therefore, the principle of private property, the Church pursues a high ethico-social purpose. She does not intend to defend absolutely and simply the present state of affairs, as if she saw in it the expression of God's will, nor to defend as a matter of principle the rich and the plutocrat against the poor and the indigent. Far from it! Right from the beginning she has been the defender of the oppressed against the tyranny of the powerful, and has always sponsored the just claims of all

classes of workers against every injustice. But the Church aims rather at securing that the institution of private property be such as it should be according to the designs of God's wisdom and the dispositions of nature; an element of social order, a necessary pre-supposition to human initiative, an incentive to work to the advantage of life's purpose here and hereafter, and hence of the liberty and the dignity of man, created in the likeness of God, Who, from the beginning, assigned him for his benefit domination over material things.

Take away from the worker the hope of acquiring some goods as personal property, and what other natural incentive can you offer him to make him work hard, to save, to live soberly, when not a few men and peoples today have lost all and have nothing left but their capacity to work? Or perhaps men want to perpetuate the economic conditions of wartime by which, in some countries, the public authority has control of all means of production and provides for everybody and everything, but with the lash of a severe discipline? Or perhaps they want to lie down before the dictatorship of a political group which will, as the ruling class, dispose of the means of production, and at the same time of the daily bread and hence of the will to work of individuals?

The social and economic policy of the future, the controlling power of the State, of local bodies, of pro-

fessional institutions cannot permanently secure their end, which is the genuine productivity of social life and the normal returns on national economy, except by respecting and safeguarding the vital function of private property in its personal and social values. When the distribution of property is an obstacle to this end—which is not necessarily nor always an outcome of the extension of private inheritance—the State may, in the public interest, intervene by regulating its use or even, if it cannot equitably meet the situation in any other way, by decreeing the expropriation of property, giving a suitable indemnity.

For the same purpose small and medium holdings in agriculture, in the arts and trades, in commerce and industry should be guaranteed and promoted; cooperative unions should ensure for them the advantages of big business; where big business even today shows itself more productive, there should be given the possibility of tempering the labor contract with a contract of co-ownership (*Encyclical Quadragesimo Anno*).

And it should not be said that technical progress is opposed to such a scheme, and in its irresistible current carries all activity forward toward gigantic business and organizations, before which a social system founded on the private property of individuals must inevitably collapse. No. Technical progress does not determine economic life as a fatal and necessary factor. It has indeed too of-

ten yielded timidly to the demands of rapacious, selfish plans calculated to accumulate indefinitely; why should it not then yield also to the necessity of maintaining and ensuring private property for all, that cornerstone of social order? Even technical progress, as a social factor, should not prevail over the general good, but should rather be directed and subordinated to it.

At the end of this war, which has upset all the activities of human life and has turned them into new channels, the problem of the future shaping of the social order will give rise to a fierce struggle between the various policies. In this struggle the Christian social idea has the arduous but noble mission of bringing forward and demonstrating theoretically and in practice to the followers of other schools, that in this field, so important for the peaceful development of relations between men, the postulates of true equity and the principles of Christianity can be united in close wedlock and bring forth security and prosperity for all those who can lay aside prejudice and passion and give ear to the teaching of truth. We are confident that our faithful sons and daughters of the Catholic world, as heralds of the Christian social idea, will contribute—even at the price of considerable sacrifices—to progress toward that social justice after which all true disciples of Christ must hunger and thirst.

The call to all Christians for vigilance and promptitude in the face of the immense duties of a future which seems already near, should not make us lose sight of the acute distress of the moment. And no one will be surprised if, while embracing with equal love all the peoples of the world, Our anxiety in this regard at the present moment is focused especially on Italy and Rome.

THOUGHTS ON CHARITY

The direct military operations which have overwhelmed a large part of Italian soil, are now far from even the Eternal City. But the consequences, both direct and indirect, of the conflict are far from being at an end. The city which Mary, *Salus Populi Romani*, Mother of Divine Love, protected in the hour of danger, no longer resounds to the rumble of battle. But the fight against misery, famine, unemployment, economic unrest has reached in many regions of Italy an extent which, especially in view of the approach of winter, calls for prompt and effective remedies.

Everybody recognizes the fact that in great wars urgent military needs generally take precedence over every other consideration and interest. On the other hand, anyone who does not let himself be led by special interest, but reflects on the imperative necessity to provide at the same time for essential needs of civilian life, will admit and recognize the fatal effects and the harm that systematic re-

quisitioning, and the removal or destruction of precious means of transport, have caused to the supplying of food in sufficient quantities and at a reasonable price. Everyone recognizes, too, that this abnormal situation together with the equally vast destruction, requisitioning and removal of powerful means of production has caused a paralysis of economic life, the repercussions of which, both material and spiritual, on the population become every day more alarming and menacing.

No sterile accusations will afford a remedy to such evils, but sincere and generous collaboration by all who have the power and the authority to serve the interests of the State. Is it not, perhaps, desirable to have the co-operation toward the common good of upright, honest, experienced people, who are sincere and untarnished by any stain of crime or real abuse—even if in the past they found themselves in another political camp? Would not such action, moreover, open the way to unity of purpose?

No people discouraged beneath the weight of physical and moral disaster can rise of itself, by its own forces, from its prostration.

But on the other hand, no people, justly proud of its own honor, would settle down to await its resurgence solely from the hands of others and not at the same time from its own efforts, its own will and its own energies.

Accordingly, knowing as We do

the profound misery into which large sections of Italy have fallen, We remind especially those who in the country itself possess large supplies and abundant reserves of food, of their obligation not to withdraw them through greed of greater profit, from those who are languishing of hunger, mindful of the terrible punishments with which the Eternal Judge threatens him who is without pity for his suffering brother. We appeal, moreover, to those peoples whose resources have not been substantially affected by the war to give to the population of Italy, within the limits of their capacity and without prejudice to what is due to other nations in equal want, the help it needs, especially in the initial stages of its re-birth.

We readily acknowledge what has been done in this direction by the Allied Powers—and We know that it is intended to do still more; We likewise willingly appreciate the efforts made by the Italian authorities, who are placed by the work of Our apostolic ministry in a position to know the sorrows of the poor and the oppressed. We feel in Our heart, more than anyone, genuine gratitude toward all those in Italy and abroad—governments, Bishops, clergy and laymen—who have cooperated and still cooperate toward this noble end. If, unfortunately, it has not been hitherto possible for Us to obtain the use of sailing vessels or of other boats to transport foodstuffs and to send back refugees to their homes, We are

nevertheless confident that We shall soon receive other means of relieving numerous wants. And as for the past, so too for the future, We shall remain profoundly grateful to all those who enable us to shorten the regrettable disproportion between Our own scanty resources and the immense extent of the most urgent needs.

In this support lent from one nation to the other, We recognize as begun already during the war, though only within the restricted limits that the war allows, the reawakening of a sense of generosity both humanly exalted and politically wise. It is a sense, which, in the hour of battle and in the impassioned assertion of conflicting interests, may indeed be weakened, but cannot be entirely extinguished, and which, based as it is on human nature itself and on the Christian concept of life, must afterwards return to its place of full honor as soon as ever the sword has accomplished its hard task.

THOUGHTS OF PEACE

There is nothing, certainly, that We desire more ardently than to see that day swiftly dawn on which the clash of arms ceases and there are restored to so great a part of mankind, that has been tortured and brought almost to the end of its physical and moral forces, peace, security and prosperity.

Countless souls are sighing for that day, as shipwrecked sailors watch for the rise of the Morning Star.

Many, however, note even now that the transition from the violent tempest to the great tranquility of peace may yet be painful and bitter. They understand that the stages on the journey from the cessation of hostilities to the establishment of normal conditions of life may reveal graver difficulties than people think. It is, accordingly, all the more essential that a strong spirit of solidarity arise between the nations so as to render more speedy and more lasting the restoration of the world to health.

Already, in Our Christmas Message of 1939, We expressed a desire for the creation of international organizations which, while avoiding the lacunae and defects of the past, should be really capable of preserving peace according to the principles of justice and equity, against all possible threat in the future. Since today, in the light of such terrible experience, the desire to secure a new world-wide peace institution of this kind is ever more occupying the attention and the care of statesmen and peoples, We gladly express Our pleasure and form the hope that its actual achievement may really correspond in the largest possible measure to the nobility of its end, which is the maintenance of tranquility and security in the world for the benefit of all.

But nobody, perhaps, looks forward so anxiously to the end of the conflict and the re-birth of mutual concord as the millions of prisoners and civilian internees compelled by the

war to eat the hard bread of captivity and forced labor in a foreign land. Their sorrow for the protracted absence from mothers, wives and children, for the long separation from all the people and things they love, consumes and wears them down, and arouses in them a poignant sense of isolation and abandonment such as only those can measure who can penetrate the deep agony of their hearts. And since this war, together with its consequences whether necessary or arbitrary, has led to the most gigantic and tragic migration of peoples known to history, it will be an achievement of high altruism, of clear-sighted justice and of wise organization, if these unfortunates are not kept waiting beyond the strictly necessary time for their liberation, already too long delayed.

THE WAY TO PEACE

Such a resolution, which naturally would not preclude some necessary judicial precautions that perhaps are indispensable, would be for these numerous victims a first ray of sun coming into their very dark night, the symbolic foretaste of a new era in which with the growing reconciliation of men, all peace-loving nations, whether great or small, powerful or weak, victors or vanquished, will share not only in the rights and duties but also in the benefits of true civilization.

The sword can, and sometimes, alas, must open the way to peace.

The shadow of the sword may be cast also over the transition from the cessation of hostilities to the formal conclusion of peace.

The threat of the sword may appear inevitable even after the conclusion of peace, in order to safeguard within legally necessary and morally justified limits the observance of just obligations and prevent attempts at new conflicts.

But the soul of peace worthy of the name, its vivifying spirit can be one only: a justice which, with impartial measure, gives to each what is owing to him and exacts from each what he owes; a justice which does not give all things to all, but to all gives love and does nobody wrong; a justice which is the child of truth and the mother of healthy freedom and sure greatness.



Chiang Kai-shek's Crucifix

Standing upon the big black teakwood desk of Generalissimo Chiang Kai-shek at his headquarters in China is a small missionary crucifix. It has stood there in front of the General during his deliberations of the past critical years.

A missionary priest who became a Chinese citizen on his ordination four years ago, Fr. Charles Meeus, sent the General the crucifix, originally a present to the priest from his father in Belgium just before he sailed for the Far East.

He posted it, with a prayer to Our Lady that it would be placed on the General's desk.

For three years Fr. Meeus did not know what had happened to it. Then, about three months before leaving Chungking last December to take up a missionary post in the United States, he was introduced to a bright-eyed scout leader named Chiang Wei-Kwo.

"I know your name," said the scout. "My father has a small crucifix on his desk and it is inscribed with your name on the back. He has kept it there in front of him for nearly three years now."

"I breathed a prayer of thanks to Our Lady," concludes Fr. Meeus. "My missionary cross had reached the big black teakwood desk. The scout talking to me was Chiang Kai-shek's son."

—*The UNIVERSE, London, March, 31, 1944.*

The Pope in Italy

ANNE O'HARE MCCORMICK

*Reprinted from the NEW YORK TIMES**

ONE of the most interesting changes that have taken place in Italy during the war is that in the position of the Pope.

With the revival of political parties and the restoration of freedom of expression, a certain amount of dormant anti-clericalism has come to the surface. Masonry, long a political factor in this country, has risen from the underground with other anti-Fascist forces. But Fascist extremists like Roberto Farinacci had specialized for so many years in attacks on the Church that they had stolen some of the thunder of the traditional anti-clericals, just as Benito Mussolini's strident "Fascist Republicans" in the north incline ardent republicans in the liberated territory to hold the monarchic question in suspense for the transition period.

So far, however, Italy's painful struggle to come to life again has not been marked by the violent polemics that embittered politics between 1870 and the First World War.

The parties are enjoying this luxury, but the tone of the argument is surprisingly sober and restrained. The coalition Government is playing the minor, subservient role assigned to it by the Allied Control Commission and is sincerely seeking unity and reconciliation. In particular, there is no dis-

position to reopen the "Roman question" or rescind the Lateran Treaty.

Count Carlos Sforza reflected the disposition of his colleagues in the Government, Left as well as Right, when he said in his speech today:

In 1915 an Italian statesman imposed in agreements for future peace a formula needlessly offensive to the highest spiritual authority existing in Italy and the world. Today such a policy would offend the spirit of any Italian, because today all Italians share the feeling of heartfelt gratitude for the action of a church that, as in "Carroccio" times, has so often and nobly helped patriots fighting for the cause of Italy, which is also the cause of Christian civilization.

This attitude is largely due to the extraordinary popularity of the present Pontiff. Presiding over a world-wide church in a world-wide war that is also a civil and religious war, Pius XII comes out of the ordeal a stronger figure, as far as liberated Italy is concerned, than he was before. An old liberal, commenting today on the place of the Christian Democratic party in the coalition, said:

The last thing that I expected in the crisis was the resurgence of the Catholic party in greater force than the Communists and Socialists. An equally surprising phenomenon is the rising prestige of the Pope. Mussolini has gone, the King has gone, and nobody mourns. The Pope remains the winner of Italy's one victory—the saving of Rome."

Times Square, New York 18, N. Y., August 21, 1944

The Romans give credit to the Pontiff for the sparing of the city. It gives them added reason to desire to perpetuate the neutral status of the Vatican. But this is not the only cause for the popularity of Pius XII. During the nine months between the armistice and the entry into Rome, the Vatican was a refuge for thousands of fugitives from the Nazi-Fascist reign of terror. Jews received first priority—Italian Jews and Jews who escaped here from Germany and other occupied countries—but all the hunted found sanctuary in the Vatican and its hundreds of convents and monasteries in the Rome region.

COMFORTED BY AUDIENCES WITH SOLDIERS

What the Pope did was to create an attitude in favor of the persecuted and hunted that the city was quick to adopt, so that hiding someone "on the run" became the thing to do. This secret sharing of danger cleared away Fascism more effectively than an official purge. The Vatican is still sheltering refugees. Almost 100,000 homeless persons from the war zone and devastated areas are fed there every day.

It has also had an effect on the Pontiff himself. Compared to four years ago, when he looked oppressed and agonized by the tragedy that he had been powerless to avert, today Pope Pius seems strengthened and revitalized. He attributes this in part to

the great comfort and refreshment of spirit that he derives from the throngs of Allied soldiers who crowd the audience chambers of the Vatican every day. Yesterday he received 3,000, mostly boys from the United States, who trooped up the *Scala Regia* nudging one another and trying to look nonchalant.

Almost every day, too, the Pope gives a private audience to some American visitor—a general, a Cabinet officer, an envoy on a special mission, an occasional journalist. Since Rome's liberation he has probably talked with more Americans than during his whole pontificate.

These talks in the crimson-and-gold Papal study are often long and remarkably frank. The Pope gives no interviews, but he answers questions freely and asks a great many pertinent questions himself. By now he must be pretty familiar with the American point of view on most problems of war and peace. From the beginning of the war he has been preoccupied with the shape of the peace. As victory approaches this interest is naturally intensified.

The idea that the Pope does not want a complete and decisive victory is erroneous. What concerns him is the policy to be pursued by the victors after the decision has been won. As a spiritual ruler he can hardly be expected to take the same view as the military and political leaders.

Mexican Compromise

CAMILLE M. CIANFARRA

*Reprinted from The SIGN**

THE relations between the Catholic Church and the Mexican Government, which during their stormy history ranged from outright repression to hostile tolerance, today are better than perhaps at any other time since the beginning of the Mexican Revolution in 1910. The surprising factor in this situation is that the improvement has been due to President Manuel Avila Camacho, who, at the last elections, was the candidate of the P.R.M. (Mexican Revolutionary Party), the Leftist government machine.

July 7, 1940, the day on which the elections took place, was the occasion for a great deal of violence and bloodshed, so bitterly did the *almazanistas* or supporters of General Juan Andreu Almazan, the candidate of the Rightist and pro-Catholic coalition, fight for control of the polls and against the chicanery with which the Leftists attempted to prevent the casting of votes. The general view among unbiased observers here is that, had the elections been free, Almazan would have won. His victory would have meant the end of the political control of the nation that the P.R.M. had attained. In the days following the voting, both the *almazanistas* and the *avilacamachistas* claimed overwhelming victory, while the official

government count gave Camacho 2,746,641 votes as against 151,101 for Almazan. Seething with discontent, the country was for a long time close to the brink of civil war, until finally the *almazanistas* accepted the decision taken by Congress on September 12, that Camacho was the new Chief Executive.

The strong popular reaction against Camacho as the government-party candidate had been the result of the Leftist administration of Cardenas, who, during his six-year term (1934-40), had embarked on a series of reforms that his critics had branded as Communist. His regime had openly supported labor against capital, and had pursued an anti-clerical policy which, without degenerating into an open persecution such as the one under President Plutarco Elias Calles in 1926-29, brought about a systematic confiscation of property belonging to the Church, as well as the fostering of ideologies contrary to Christian doctrine.

By picking Camacho as presidential candidate, the P.R.M. had implicitly admitted that Cardenas had gone too far in the application of his radical policies. Although risen from the ranks of the revolution, as almost all Mexican political figures, Camacho had

* Monastery Place, Union City, N. J., August, 1944.

no anti-clerical record. During his tenure as Minister of Defense in the Cardenas cabinet he had been known as a man of moderate views. Thick-set, of middle height and affable manner, the president-elect had the physical appearance of a solid, middle-class family man, with none of the swashbuckling ways, arrogance and demagogic oratory so often found in many of his compatriots. During his pre-election campaign he had outlined a program which, carefully abstaining from antagonizing labor, embodied a policy of conciliation aimed at allaying the fears of capital, copiously bled by Cardenas. His program had been so moderate that Almazan had accused him of stealing the opposition platform. However, his slogan, "I shall govern for all," had not convinced the Catholics who had backed Almazan, and the Government realized that something should be done to appease them.

On September 21, 1940, the Rightist magazine *Hoy* published an interview quoting the president-elect as saying, "I am a believer." It was an unprecedented statement for a future ruler of Mexico to make. None of his predecessors, with the exception of Antonio Lopez de Santa Anna (President in 1834), had dared to go so far as to admit publicly that he was Catholic.

Archbishop Luis Maria Martinez, Primate of Mexico, who combines profound piety with unusual political acumen and diplomatic gifts, prompt-

ly accepted Camacho's indirect offer of a religious new deal. On December 5, 1940, four days after the President had taken office, the Archbishop appealed to all Catholics to cooperate with the new government.

"I feel certain that freedom of conscience and religious peace," he said, "which made great progress during the Cardenas administration, will not only continue in the new presidential period, but also will be consolidated and perfected. I particularly draw attention to the fact that General Avila Camacho is the only President of Mexico in many years who has declared publicly and emphatically that he is a Catholic, and who has recognized that the Mexican people have certain spiritual needs that can be satisfied only by religious freedom."

CONCILIATION AND TOLERANCE

From the early days of his administration, Camacho showed that he had meant what he had said in the pre-election period—"I shall govern for all." He undertook a policy of conciliation and tolerance, which was the wisest possible course in a country that had experienced a period of profound social convulsion. Moreover, the Second World War had started, and national unity was a vital necessity for a nation that needed the marshaling of all her resources.

Camacho realized that, while it was impossible for the Government to change any of the anti-clerical

clauses of the Constitution, grounds for an understanding could be found in a tacit *modus vivendi*. In view of the strength of labor, which was one of the best-organized forces in Mexico, and of other Leftist groups, any official reform in favor of the Church would have precipitated the mobilization of all these anti-clerical forces, with civil strife a distinct possibility. The solution was to be found in the interpretation of the Constitution and, more specifically, of the August 30, 1935 Law of Nationalization, and of the reform of Article 3 of the Constitution, both decreed by Cardenas.

The Law of Nationalization made the following the property of the State: all churches dedicated to public worship; archbishoprics, seminaries, schools and hospices belonging to Religious Orders or associations; convents and "any other edifice that may have been built or is being used for the management, propagation, or teaching of a religious cult." Article 5 of the law declared that "it will be presumed, without necessity of proof to the contrary, that the owner of a building had knowledge of the use of his property as described in the preceding articles, because of the mere fact that for six months the aforesaid building was used in one of the aforesaid manners. . . . Once the facts are established, the Secretariat of Finance will confiscate the premises." In other words, the law made impossible the promotion of any religious activity by granting the right of confiscation with-

out the benefit of trial to the Secretariat of Finance, a nonjuridical agency of the Government.

"During President Camacho's term the situation of the Church has considerably improved," Archbishop Martinez told the writer in a written statement that described the federal measures with which the anti-clerical legislation was circumvented. "The principal reasons for this improvement are an interpretation of the amendment made to Article 3, and three clauses which modified the Law of Nationalization. Wisely, in my opinion, President Camacho did not propose to Congress the abolishment of Article 3, for this would have caused a great uproar throughout the country, and practically nothing would have been achieved. Instead, he merely suggested an interpretative clause to the effect that Article 3 was neither anti-religious, nor of a Communist or Marxist character, because it otherwise would be contrary to the Constitution. The President further suggested that the amended part of the article urging that fanaticism must be fought, should be interpreted literally, that is, as meaning that fanaticism is the imposition of religion by force.

"As to the provision referring to the promotion of 'Socialist education,' the interpretation accepted was that children should be taught merely that their personal welfare is subordinated to that of the community. These modifications, which eliminated *de facto* if

not *de jure* an anti-religious law and put an end to the teaching of ideologies contrary to the social doctrine of the Church, removed the main obstacle to the establishment of private schools for Catholics. As a result of this interpretation, the Secretariat of Public Education changed the wording of the formal application necessary for the legal recognition of a private school. Previously, those who intended to found a school and have it recognized by the State had to pledge themselves specifically to attack the Catholic dogmas and to impart Socialist education. The new form contains the simple statement that the applicant will abide by the rules laid down by the Secretariat.

"This change has permitted the blossoming of a great many schools throughout the country, the majority of which have been founded by Catholics.

NATIONALIZATION LAW

"As to the Law of Nationalization, President Camacho secured the passage of three clauses which, without abrogating the measure, limited greatly its scope. The first clause provided that all nationalization questions be placed under the jurisdiction of the courts, and not of the Secretariat of Finance. As a consequence, the judges, who are legal experts, have solved many cases more equitably. The second, that a building cannot be confiscated if its premises are being used as a government-approved

institution, such as a hospital, hospice, school, and the like. The third, that for one year the landlord is assumed to have *no* knowledge of the illicit use of his property—which means that for that period, at least, no building can be confiscated, since it becomes much more difficult to prove that it is being used for purposes contrary to the law."

The wisdom of Camacho's policy was never more clearly demonstrated than when Mexico entered the war on the side of the United Nations on June 1, 1942. Archbishop Martinez immediately appealed to all Catholics and members of the clergy to collaborate loyally with the Government, in a message which said that "it is the responsibility of the civil government to conduct the international policies of the nation; and once these have been outlined, it is the duty of the Catholics to uphold them, if, of course, these policies are just." Even the leaders of pro-Catholic parties such as *Accion Nacional* and P.A.M. (Mexican Autonomist Party) aligned themselves with the President just as the Communists and, of course, the P.R.M. did.

The Primate's appeal went a long way toward making the declaration of war, which was unpopular at the time, acceptable to millions of Catholics. The clergy set about the task of explaining to the people the reasons that had prompted the Government's decision, and, as a result, no case of

sabotage of the war effort has occurred that could be attributed to the Church.

As is to be expected in a state with Socialist leanings, Leftist groups, notably the C.T.M. (Mexican Labor Federation), the most powerful trade union in Mexico, have time and again launched attacks against the Church, the *Accion Nacional*, which is the only Rightist party worthy of the name, and the Sinarquista Union, a rabidly anti-Communist, pro-Catholic movement claiming a membership of about 800,000, mostly peasants.

The Sinarquists, who are constantly criticizing the P.R.M. and all it stands for, have been singled out as the target of campaigns aiming at its disbandment. State Governors, Senators, Deputies, influential labor leaders have periodically united in drives during which they accuse the Sinarquists of sabotaging the nation's war effort, of opposing the government policy of collaboration with the United States, and of pro-Falange and pro-Nazi activities. At the same time, the Church has been charged with aiding the Rightist groups by giving them financial contributions and intellectual leadership. The campaigns have gone so far as to assume an official character, with the creation of special committees, composed of members of Congress who have formally asked President Camacho to outlaw what they termed "Nazi-Fascist organizations."

All these efforts, however, have broken down before the Chief Executive's firm adherence to a policy of

tolerance which, as he himself has repeatedly stated, is in keeping with the democratic principles of freedom of thought and expression. Camacho's answer to the pressure of the Left has invariably been: Give me proofs. The fact that the Rightist groups are enjoying freedom of action is in itself a conclusive evidence that none of the charges leveled at them is founded, otherwise one may rest assured that they would have ceased to exist long ago.

THE CHURCH

Because it has so long been accused of interference in politics, the Church, of course, is often made the scapegoat for any incident that shows a reaction hostile to the Government. The last example was at the beginning of last April, when an officer of the Mexican Army attempted to assassinate Camacho in the courtyard of the National Palace. The officer said under questioning that he had harbored resentment against the President from the time, on November 18, when a decree was issued (significantly countersigned by Cardenas who now holds the post of Secretary of National Defense in Camacho's Cabinet) forbidding all military in uniform from entering churches. Promptly, Leftist leaders accused the Church of having instigated the attempt, but the campaign was stillborn, for the charges were not made the basis for another campaign, and no anti-clerical reaction followed.

While the *de facto* situation of the Church here is tolerable, as compared with what it was under the preceding administrations, there is no question that it is far from being as satisfactory as the one obtaining in other lay states where religion is not officially recognized by the government. Article 3, concerning education, and Article 130, regulating questions of worship and religious activity, are still in the Constitution, and so long as they remain in it the position of the Church in Mexico will be far from secure.

Article 130, as already mentioned, recognizes only civil marriage, leaves it to the State governments to determine the number of churches and of the members of the clergy in their territory, refuses to the priest the right to inherit any building occupied by a Religious Order or association, and permits only the Mexican-born to exercise their ministry. Moreover, the

members of the clergy are not allowed to wear the priestly garb in public. Nuns, who run boarding schools, hospitals, and many welfare institutions, must be dressed in lay clothes. Public processions are forbidden.

The danger to the Church lies in the fact that the situation is far from stable and may change in accordance with the policies of the administration in power. Should Camacho be succeeded at the next presidential elections in 1946 by a man of strong anti-clerical views, there is little doubt that the relations between Church and State would take a turn for the worse.

Fully aware of this danger, Archbishop Martinez has repeatedly impressed upon the clergy the fact that they must abstain from any form of political activity, for he realizes that such a policy is the only one capable of frustrating the ever-present hostility of the enemies of God.



Heresy and Schism

The Spouse of Christ cannot become wanton. She is a virgin and chaste. She knows one house, and guards the sanctity of one bridal chamber with chaste reserve. She keeps us for God. She appoints to the Kingdom the sons to whom she has given life. Whoever has been separated from the Church is yoked with an adulteress, is separated from the Promises made to the Church. Nor shall he who leaves Christ's Church arrive at Christ's rewards. He is a stranger, he is sacrilegious, he is an enemy. Who has not the Church for mother can no longer have God for Father.—*St. Cyprian, DE UNITATE ECCLESIAE, n. 6.*

Sisters on the Missions

EDWARD L. MURPHY, S.J.

*Reprinted from JESUIT MISSIONS**

ONE of the most extraordinary developments of mission history is the undertaking of missionary work by Catholic Sisters 100 years ago. We are so accustomed to finding Sisters on the missions now that we fail to realize that it is an event of modern times, not much more than a century old. Before the 1800's missionary work, with a very few isolated exceptions in French colonies, was the task of priests and brothers. For many reasons the remarkable missionary zeal which characterized the 16th and 17th centuries gradually subsided and Catholic missions were struggling to maintain their positions. Not least among the causes of this distress were the revolutionary upheavals in Europe and the anti-religious attitudes and laws of governments. It is estimated that around the year 1800 there were not many more than 300 missionaries in the whole world. Though it is difficult now to believe it, a little over a century ago Catholic Missions were on the verge of ruin.

But in the 19th century a new fire of missionary zeal was enkindled in the Catholic world. It was a century of modern discovery and scientific progress. The former difficulties of communication were greatly reduced by improved travel. Colonial expansion of European countries opened up

many places to Christianity. But the final explanation of the great Catholic advances is to be found in the re-awakening of genuine and enthusiastic Catholic life in the Church, especially under the inspiration of the Popes. The great Pope of the Missions in the 19th century was Gregory XVI who had been Cardinal Prefect of the Roman Congregation for the Propagation of the Faith, which is the missionary council of the Holy See. His appeal for missionaries was answered with great loyalty by Congregations of Sisters as well as of Priests and Brothers. From his Pontificate dates the marvelous increase of these new missionaries, religious women.

A hundred years later, in 1923, there were 24,102 Sisters doing missionary work—12,844 foreign and 11,158 native Sisters. In the next twenty years these numbers more than doubled. The latest available figures for the year 1943 cover only those Missions which are subject to the Roman Congregation for the Propagation of the Faith, but they show 53,979 missionary Sisters—26,781 foreign and 27,197 native Sisters. If it were possible to gather the numbers from all the missions, the figures would probably be three times greater than those in 1923. The number of Sisters

* 962 Madison Ave., New York 21, N. Y., May, 1944.

in the mission fields far outstrips the number of priests and brothers. In 1943 there were 22,620 priests in those same territories, 13,383 foreign and 9,237 native priests; 8,872 brothers, 6,943 foreign and 2,829 native brothers or 31,492 men in all. At the present time, then, the missionary women outnumber the missionary men almost two to one.

THEIR LABORS

No place has been too primitive or too dangerous for them. Their labors are those that have always been cherished by the Church—the works of mercy among the poor and the outcasts and underprivileged, the maimed and diseased and unwanted. In numberless hospitals, dispensaries, orphanages, refuges and asylums they have taught a lesson of Christianity sorely needed in so many lands—the value of every living human being without regard to race, class, condition, or sex. They are doctors, nurses, infirmarians, pharmacists, laboratory technicians. By their presence and dignity they are gaining for womanhood in pagan lands that respect and honor which false religions have denied to woman-kind. In their schools and academies and colleges they are forming the active leaven of an intelligent Catholic womanhood which now and more so in the future will transform the surrounding masses of humanity into the Body of Christ. The growth and strength of that Body depend very much upon the Catholic family. The

Catholic wife and mother has always been the religious force in the home.

The Sisters are teachers of science, history, literature, the fine arts and domestic science and hygiene. They teach by example and word what the priest can teach in many instances only by word. In India they can go where no priest can go because of the Hindu and Moslem customs of zenana and purdah which forbid the entrance of men among women. They are the inspiration of the religious congregations of native sisters. Already the native sisters outnumber the foreign sisters. These native sisters will one day be to their native lands the blessing which our Catholic sisters are to America, for they have learned from the missionary sisters, who are a living example to all around them, the beautiful Christian virtues of self-sacrifice, courage, humility, virginity, gentleness, reverence, patience and the unselfish love of Christ and souls. Only God can measure the conquests of our Missionary Sisters.

What of America and American Sisters? They too are on the march to the missions. In the *Missionary Index of Catholic Americans* for May, 1942, we find that already they outnumber the men. There are 5,187 Americans doing missionary work, 2,875 Sisters and 2,313 Priests and Brothers. In foreign lands there are 1,468 Priests and Brothers and 1,225 Sisters, while among our Negro, Indian and Mexican missions there are twice as many Sisters as Priests and Brothers. The

capacity for idealism and heroism in American Catholic womanhood is proven by the fact that there are well over 150,000 Sisters in the United States, a number six times greater than that of Priests and Brothers.

Vocations are reported to be on the wane among our young women. It is hard to believe that the modern young woman is not capable of the great sacrifices which have always characterized Catholic womanhood. One prefers to believe that she has not yet caught the vision of our Missionary Sisters, that she has not yet seen the marvelous and glorious work entrusted to her by the Church for the extension of the faith throughout the world, that she is not yet aware that modern missions are becoming more

and more dependent upon our Catholic Sisters for their continued success and increase. If this is made known to the Catholic young women of America, one feels sure that they will be just as generous and self-sacrificing for the glory of God as the women of other lands. The same strength and inspiration and success which they have given to the Church here shall be given to the mission lands by a providential increase in missionary vocations. May the Catholic young women of America increase beyond all expectations the ranks of their Sisters now engaged in missionary work and increase that glory and triumph of Christ which our heroic missionary Sisters have brought to the missionary world during the last century.



Suffering

The greatest and most inexplicable suffering is the suffering that seems senseless to us: congenital insanity, idiocy, the suffering brought on countless innocents through the moral insanity of others. There we meet the problem of suffering in its worst form, and no one can solve this problem satisfactorily. Only God knows the answer.

It is useless for us to try to solve this puzzle. We must leave the solution to the next world, where without a doubt it will be given. All suffering has a cause but also a purpose. That is as certain as that there is a God. Every suffering probes the depth of our souls. It is a secret task given to us by God and is intended to increase our moral maturity. God strikes him whom He wishes to exalt, because He wishes to clean the gold of our soul of all impurities and because He wants to bring about our true greatness, strength and freedom.—*The CHRISTIAN FAMILY and OUR MISSIONS, August, 1944.*

Rural Life from the Catholic Standpoint

Reprinted from *The IRISH CATHOLIC**

MUCH importance is rightly attached, in the literature of Catholic rural movements, to the spread of clear thinking with respect to the right use of the land as both a national asset and a source of individual wealth. Catholics are warned to beware of the erroneous conception of farming as a get-rapidly-rich means of making money. This anti-social tendency to abuse of land implies that the cultivator is entitled arbitrarily and selfishly to exploit it and, thereby, to obtain quickly paper or token wealth regardless of any damage done to the nation's most priceless material asset: the fertility of the soil. If such a policy prevailed, farming would become a highly specialized form of gambling, with the usual minority of winners and majority of losers, in addition to the prejudice caused to the whole community.

A Christian prohibition of such a misuse of land is, of course, no obstacle to the most complete and scientific farming and to the earning by the agriculturist of a just share of the national wealth. The farmer's longer hours of work and his more exacting, though most wholesome, way of living, entitle him to expect reasonable facilities from the State in his efforts to provide his family with all that is required for healthy,

productive life, Christian liberty and the pursuit of happiness.

It is never superfluous for Catholics to stress the fundamental characteristic of the farmer's work, namely, that it is done not merely for himself but for the nation to which he belongs. In this fact resides the farmer's peculiar right to a privileged ownership of his holding, on the one hand, and—on the other—the nation's reciprocal right to exact the proper and efficient exploitation of the soil. The farmer must have the certainty of economic security, so far as this is humanly possible. This means the possibility of creating a permanent and prosperous home on the land. Such an idea is absolutely irreconcilable with any speculative system under which the cultivator would stake all his resources on one crop, in the hope that a few harvests would win a fortune permitting him to sell and forsake his farm. It must never be forgotten that the farmer is working for the common good of his compatriots. Such a Christian conception needs to be cherished as a part of a Catholic's national patrimony.

A second point kept before the eyes of Catholics is the superiority of the one-man or family-sized farm of adequate economic area, over huge acreages in the hands of speculators

* 36 Upper Ormond Quay, Dublin, Eire, January 20, 1944.

and companies. In other countries such a system is dangerously developing. Corporation farming, as it is called, with its commercialized cash-crop enterprises and titles in the hands of financial groups, is creating a new rural proletariat alongside the urban one.

The crowning conclusion of most studies of rural life is that, while essential for the well-being of society, it lacks the attractions, the pleasure-filled leisure and the lure of city ex-

istence. Therefore, religion alone can lead men back to, or keep them on, the soil. Without the influence of the supernatural motive it is extremely difficult to arrest the decline in country life. Any tendency away from the land must be stoutly combated in all Catholic countries and the advantages of agricultural pursuits proclaimed from the cradle upwards not only spasmodically, but steadily and systematically.



Nature of Peace

The habit of peace is nothing but the union of wills brought about by charity; toward God, this is done by inclining a man's will to union with the Divine Goodness and Will; with respect to other men, by inclining a man's will to concord and agreement in what is becoming; in an individual by establishing a right order among his appetites, subjecting the inferior to the superior. Charity is not the sole cause of all this, but the other virtues, which accompany charity, are partial causes. The act of peace is nothing else than an act of the will by which each one seeks this right order toward God, his neighbor, or within himself. This act can be elicited by charity, is charity in its formal motive. Since this motive is most especially accommodated to the act of peace, such an act is particularly attributed to charity. But nothing prevents such an act from being elicited by another virtue from its own proper motive. Very often in the case of one's neighbor, it arises from justice.—*Suarez, DE CARITATE, Disputatio II, Sectio 1, Number 6.*

Counseling to Nursing

SISTER M. FLORENCE, S.S.J.

*Reprinted from The CATHOLIC SCHOOL JOURNAL**

WITH the rapidly expanding need for nurses, more and more high school girls are going to view that field as a possibility for their future endeavors. Therefore, those charged with the duty of guidance should have a very clear picture of the mental, moral, physical and emotional equipment needed in this noble but trying profession. It sometimes happens that superintendents of schools of nursing are completely bewildered as well as violently annoyed at some of the recommendations which come in for prospective students over the signatures of some supposedly competent counselors.

The mental equipment needed by the prospective nurse can be outlined definitely and quickly. High school graduation is the first essential; very few schools of nursing will accept less. Shortly before the present war came upon us, some few schools of nursing were demanding two years of college but that movement will probably not prosper in the present emergency. Many present schools are affiliated with nearby colleges and offer both the regular three-year course and a five-year course leading to a B.S. in nursing, or in nursing education. Whether or not the prospective nurse wishes to carry on the combined college and nursing course, her mental

equipment should be of college caliber. Studies in a well organized school of nursing are certainly on a par with freshman and sophomore courses in college as far as difficulty is concerned, with an added handicap of time pressure. If a student is not in the upper half of her class in the general average of her four years, and if she does not rank in the upper third in mental ability, she will need some rather outstanding qualities to swing the decision in favor of her acceptance as a student nurse.

The nursing profession is a poor field for a falsely based philanthropy. The counselor, bent upon doing the best possible for the individual student, must not overlook the implications of the problem which go beyond the individual. Failure in the profession affects not only the individual nurse, but the school which trains her, and the sick who are entrusted to her care. Surely it is a mistaken kindness which will consider only the occupational adjustment of the individual student and overlook the possibilities for considerable inconvenience and even harm to the future patient.

Even today, one sometimes hears such expressions as, "Mary should try nursing; she will never make a teacher and she is too shy for an office. Mary is a wonderful girl, neat and pleasant,

* 540 N. Milwaukee St., Milwaukee, Wisconsin, June, 1943.

but her schoolwork is poor. She comes of a good family and they do not wish her to go into any but a professional field." No girl who has a general average less than a high C, who lacks ordinary intelligence, who is unwilling to study, or who lacks the ability to apply what she has learned to what she does, should be encouraged to enter the nursing profession. No false idea of kindness, no mistaken desire to keep the girl to the family level or standards, should be allowed to blind the counselor to the simple fact that a good nurse must be fundamentally intelligent and have sound common sense and also good judgment.

The counselor should not, however, disregard all other factors of the case and adhere tenaciously to the C or B average generally required for recommendation. Various factors enter into the matter of scholastic records, and not all of them are tangible. The first need of the student nurse is not a brilliant high school record but the native ability to learn, combined with good sense, and a desire and willingness to acquire a sound training in nursing skills and techniques. Frequently the hard-working and steady C student has a very substantial foundation upon which to build success in the nursing profession. She may not learn as quickly as her more gifted sister, but she may retain what she learns for a longer time, and she may have a much greater manual skill, as well as a greater tenacity of purpose.

Naturally schools of nursing are

anxious to get students with A or B high school records, when such students are outstanding as class leaders and give promise of success in any field in which they are interested. The all A student is not necessarily the best possible material for a school of nursing, however. Often she is a bookworm, frequently she has little if any interest or aptitude for manual skills, and her emotional stability is not necessarily on a par with the high grade of her intelligence.

MORAL STABILITY

Too many of us take the moral fitness of our graduates for granted. Absolute morality, in the commonly accepted sense, is to be expected of course, but moral stamina is something else. The practice of nursing is crowded with delicate situations which the well balanced nurse handles with a minimum of disturbance, and after a time with an almost instinctive reaction. Contacts of the student nurses with the doctors and internes are as carefully regulated as is humanly possible, but there is and must be a certain amount and type of contact which must be regulated by good sense on both sides, rather than through a strict hospital supervision. Young student nurses are thrown into contact with non-Catholic doctors, internes and other nurses, as well as with patients of every class and character. Closely supervised as they are, most if not all of them come through the training period without any great

strain on their moral fiber. But what of the time after graduation? What of the contacts as private-duty nurses, as office nurses, as supervisors in other hospitals? Probably the nursing profession does not offer more tests of moral stamina than those offered by other professional occupations, but they are of a different type, and it often happens that they have to be met quickly and decisively at a time when emotional tension is high.

The girl who is recommended for the nursing profession should have a very real sense of honor. From a professional standpoint she must be able to observe a very careful silence in regard to the intimate details of her patients' lives as they are revealed to her in her service to them during illness. From the point of downright honesty, she must be capable of overcoming any temptation to take anything, however small, which does not belong to her. The private-duty nurse faces many situations which can become snares to one who is at all weak in this matter of fundamental honesty.

GOOD HEALTH

The physical requirements of the training period and the future should also be considered by the counselor. Nursing is hard work; it is fatiguing physically and it is necessarily accompanied with greater or less strain and responsibility. Schools of nursing do everything in their power to preserve and conserve the health of their stu-

dents, but the need for combining the study of medical and associated knowledge with the learning of nursing techniques and practices makes the work arduous. A good health record is therefore essential, and it should be combined with a well developed physique, and the ability to stick to a job until it is complete in every detail.

Again, the student desiring nursing as a profession should have a high degree of emotional stability. She meets her patients under stress of illness, when they are likely to be discouraged, disheartened and slightly melancholic. If she herself is abnormally moody, or much inclined to fits of sulkiness, she will not be a good influence on the sick. Her contacts with members of the patient's family are made at a time when they are likely to be more or less irritable or even unreasonable, because of anxiety, fatigue and sorrow. Sick people are often unreasonably demanding and trying. Hence it follows that a girl who has never learned to govern her temper, who flies into a tantrum when things do not proceed smoothly or to her liking, who is impulsive and imprudent in speech, does not offer much hope for great success as a nurse. The thoughtful counselor can visualize for herself any number of ordinary situations in which the emotional stability of the nurse or her lack of it will prove of great benefit or of great detriment to the patient or to the nurse herself.

WE NEED IDEAL NURSES

We need nurses today in great numbers and our need is urgent. There are thousands of girls in our high schools who have the needed intelligence, good sense and solid judgment to make successful nurses. Above all these, they have the steadying influence of their religion, as well as the advantages of their Catholic education. We should do all in our power to fill our schools of nursing with the best possible candidates for the work. But we must be very careful not to encourage those who will not measure up to the high standards demanded of our Catholic nurses.

The counselor, therefore, who is faced with one who seriously considers

nursing as a possible profession, should gather her facts slowly and carefully. She should ask herself if the proposed candidate has better than average intelligence, ability and willingness to stand hard work and long hours, a liking for books and study, moral and emotional stability, and good health. When she has considered all this, the counselor faced with a doubtful case might very nicely let the decision lie in her own honest answer to the question, "If this girl is admitted to a good school of nursing and properly trained, will she make the kind of nurse to whom I would be willing to trust my loved ones, or my own life, in case of serious illness?"



Vatican Diplomacy

The detailed and accurate knowledge of the Holy See of conditions in every part of the world, particularly in the countries of Europe, is proverbial. What is perhaps not so well recognized is the quality of statesmanship which, at least in recent years, has distinguished the Vatican's policy.

Pope Pius XII possesses that quality in high degree. I found him profoundly saddened by the future he saw shaping so inevitably, and profoundly grieved by the barbarous inhumanity in so many regions of the world. It is, of course, impossible for me to give any indication of the nature of these conversations or of the views expressed to me. I can, however, state that I left the Vatican with the conviction that one of the constructive forces working for the regeneration of mankind will be the present Pope and many of those about him.—*Sumner Welles in THE TIME FOR DECISION*, p. 142. (Harper and Brothers).

Mediating on the Rosary

RAYMOND A. GRADY

*Reprinted from THE MAGNIFICAT**

THE first time I "made a mission," I was such a very small boy that I was permitted to attend only because if I were left at home some of my elders would have to stay to "mind" me. The mission was preached by a learned member of the Order of Preachers, Father O'Reilly, in St. Joseph's, Old Town, Maine. About all I gleaned out of his sermons was that in saying the Rosary it was necessary to "meditate" on the events of which the particular mysteries treated. That did not mean much to me, but the preacher's words stayed in my mind. Later I thought of them, and tried to meditate. My own children were pretty well along in years before I could rid myself of some of the distractions accompanying my earlier efforts.

The first thing that struck me was the arrangement of the mysteries of the Rosary. Surely the person or the persons who first thought up the sequence of those mysteries had known life, corporal and spiritual. First, the Joyful, symbolizing happy childhood; then the Sorrowful, symbolizing the struggles of man in this world; and lastly the Glorious, symbolizing man's final triumph over evil and his reward in the world to come. That arrangement could not have been accidental; and I believe the design is more than human.

In my happiness in discovering this design, I recalled Father O'Reilly's words and began to meditate more and more on the meaning of the Rosary, the lessons contained in it and the benefits to be obtained from it. First I tried thinking of the Joyful Mysteries, and while my awkward attempts at spiritual meditation may evoke an amused tolerance in philosophic minds, they benefited me.

THE ANNUNCIATION

The facts of this Mystery are simple. An Archangel, Gabriel, was sent from the courts of Heaven to announce to a Jewish girl that she would be the Mother of God. The girl was not chosen for her facial beauty, or for her mental ability. She was chosen on account of the purity of her soul. And her purity led her to know, instinctively, that hers was a great call, a distinctive dignity never again to be equalled.

A less noble person would have been inflated with pride, and would have looked down upon all other persons in the world. That would have been a natural thing. But Mary's viewpoint was not natural; it was supernatural. She realized that each honor we receive evokes a corresponding responsibility. Even as she was accepting the call, she must have

* The Magnificat Press, Manchester, N. H., October, 1943.

been pondering in her heart what the end would be. After all, anybody claiming to be God must expect to suffer at the hands of skeptics. Why, the devil would be seeking to destroy that Person, ever and eternally, if He *was* God. Could I—could you—accept the responsibility of giving fleshly vesture to God? I know that I would not dare. Not only because of the feeling of awful, utter unworthiness, but also because of the fear that I might, inadvertently, perhaps, be placing Divinity at the mercy of the devil. But Mary had faith. She knew that the God who had selected her for this honor, from among all the women of all time, would protect her and her Son. She was not "worried about many things," because she had faith which amounted to positive knowledge.

THE VISITATION TO ST. ELIZABETH

We cannot think of Mary as "one of the world's great women," as some encyclopedias designate her. We must assign her on earth the same relative position that God subsequently assigned her in Heaven. Aside from her Son—God—*she is the greatest human being who ever lived*. And that is indicated in her first act, considered in the second Joyful Mystery.

Now if you were the Custodian of God, would you bother to make a wearisome trip just to visit a cousin who lived far away? Wouldn't you feel that the cousin should come to visit you? Well, Mary did not feel

that way. She was the first Christopher and she began, immediately, to bear Christ to His people. And she still bears Christ to us, if we will just open the temple door of our hearts to her gentle, persistent tapping.

One other thing about that Visitation has always seemed to me completely delightful: the song with which Mary greeted Elizabeth. Our Mary was a poet: "My soul doth magnify the Lord," she said. That is a magnificent line, one that only a great poet could conceive; one that only a Christopher could utter. Small wonder that John leaped upon hearing it. Small wonder that his joy, his delight and his faith purged him of original sin. The poem shouts with joy and exultation; it convinces with sincerity; it strikes the first "happy" note in the sad history of Jewry. There is in it none of the gloom which characterized even the greatest Jewish poems previously uttered. There was too much exaltation in Mary to allow her to be gloomy. Surely, when she sang the *Magnificat*, she did not foresee the events looming before her; she did not foresee then that the Incarnation would be accomplished in the cavern of poverty and cold.

THE BIRTH OF OUR LORD

A woman who knew that her Child was the actual Son of God had a right to expect that He would be surrounded with luxury from birth. Even a mundane king is born in a

palace, is surrounded with every care and attention. . . . But Mary's Son was born in a cave, in a hole in the earth, among cattle. His crib was a manger from which those cattle had eaten. No sign was given Mary in the Birth that her Child was in any way different from other children. The Angelic Choir did not sing for her, but for some poor shepherds on a distant hill. The Star did not gleam for her, but for three Kings approaching from afar. Only when the humble shepherds came to adore did Mary realize that God had not neglected the earthly birth of His Son. Only when the Kings arrived did she reflect that environment does not affect Truth, that poverty cannot cheapen Worth, nor darkness extinguish the Light of the World.

And thinking of Mary in that gloomy cavern, I realize that God has always given me, too, relief in trouble; joy to counterbalance grief. He made and kept me poor, indeed, in worldly goods, but He gave me a Faith which millionaires may envy; a Faith which makes me richer than they in all the things that really matter. It is a surpassing thing to be a son of God.

THE PRESENTATION IN THE TEMPLE

Just as my father and mother did for me, just as your father and mother did for you, so Joseph and Mary did for Christ. They took Jesus to the Temple and consecrated Him to God. They did that for God, and, if we

will, we too can do something for God, something which He cannot do for Himself. We can save the soul He lent us, if we only will persist, as He persisted, in the way of sanctity. Christ first shed His blood for mankind, in the Temple of God, the same blood which He exhausted on the Cross, the Precious Blood with which He has endowed His Church.

The ceremonies at the Presentation were necessary if Christ was to be accepted by the Jews; if they were even to listen to Him, later. For the uncircumcised were anathema to the Jewish people. So the first step in the fulfillment of His mission was that Presentation in the Temple. Without that, there would have been no fifth Joyful Mystery; no Sorrowful Mysteries, no Glorious Mysteries. For, you remember the fifth Joyful Mystery was

THE FINDING OF THE CHILD JESUS IN THE TEMPLE

There He was found disputing with the Doctors of the Law, hearing them and asking them questions. Would they have listened to a heretic? Would he, without circumcision, have been permitted even to enter the Temple? There is a hint of humor in this Mystery, too. When the caravan of which the Holy Family was a part had traveled a day's journey from Jerusalem, it was discovered with consternation that Christ was not of it. And so, after a hurried but thorough search, Joseph and Mary started back to Jerusalem.

And after three days they found Him there—in the Temple. I can imagine His Mother urging that they go to the Temple immediately on their arrival in Jerusalem, and St. Joseph saying: "Oh, He wouldn't be there. Let's inquire around among the relatives." Now those relatives could not have been of the kind we used to call "church mice." For if they had been accustomed to frequenting the Temple, they would have known where Christ was. So it was not until three days passed that Mary was finally able to convince Joseph that all search for God should begin in His Temple.

I wonder if the relatives, learning the truth, did not feel a sense of shame for their neglect of their holy place! I wonder if they were like ourselves, thinking the Sabbath the only time to be to Church? Well,—we can smile at their acts now, with our superior knowledge, but are we so very much better ourselves? Do we seek God often in His temple, or do we attend Mass on Sunday, and forget Him all the rest of the week?

Now to me, speaking as a Catholic, or even as a Christian, the Sorrowful Mysteries are not sorrowful; they are a continuation of the Joyful Mysteries. They bring us real and positive joy, because without the Passion we would be lost indeed. The events depicted in the Sorrowful Mysteries are sad, truly, in the sense that persecution and death are sad. But they are a source of triumphant joy

when we realize the cause of them,—and the result of them. Thus, the Agony in the Garden, even the Crucifixion, becomes a happy augury to us who know that because Christ died once, man will never die.

THE AGONY IN THE GARDEN

The night before He died, Christ made a spiritual retreat. He withdrew from the world into the unfrequented Garden of Gethsemane, and there He prayed to His Father in Heaven that He might be spared the chalice of suffering, adding that, regardless of His prayer, His real desire was that His Father's will should be done. That is a perfect prayer, one that each of us should use constantly. That prayer is the answer to the question, "Since God's will is immutable, why should I pray?" Since it is His own, Christ knew more about God's will than we do, and yet He prayed that the course of events might be altered. He knew that they would *not* be altered; He knew that to fulfil those events He had donned human form, and yet He prayed. . . . His prayer earned Him extra human strength for the trials to come; human strength to fulfil His destiny more completely. And is not more strength what we all need?—spiritual strength in our case, of course.

THE SCOURGING AT THE PILLAR

The second Sorrowful Mystery has always been to me a mystery indeed. How could man, made in the

image and likeness of God, be so bestial? How could he show so much brutality? It is bad enough to scourge a mere man—but to strike God! Surely, the devil must have numbed the faculties of those men so that they could not see Innocence, Purity,—yes, Deity, in the Man before them. It is all right to say that they were soldiers, accustomed to discipline; that they must obey. But then—it was not discipline that drove *me* to scourge Christ with the whip of sin. Perhaps before I throw the first stone at the Deicides I should make sure that I am without sin.

THE CROWNING WITH THORNS

It was not enough for Hell to see Christ beaten; He must be mocked and belittled. And the soldiers did that, too. The devil felt, surely, that he was holding high holiday on that first Good Friday. He wanted to see God suffer, see Him humiliated, see Him defeated. . . . It was not his idea that Christ should die and so bring salvation to the world. He would have preferred to see Christ live, and the world without a Redeemer. It must have been for him a matter of utter consternation when he realized that his greed and hate had rebounded only against him. Well, greed and hate still have a habit of doing that. The man who thinks only of himself is penalizing his own future still. I must try to put hate and greed from my heart, realizing that once I have

done so I have defeated Hell once more.

THE CARRYING OF THE CROSS

When Christ began the bitter lonely journey to Calvary, staggering beneath the burden of His cross, He was portraying for us the journey we must take to arrive in Heaven. Indeed, He confirmed this when He said, after His Resurrection, "Let him who would come after Me . . . take up his cross and follow Me."

We, too, must carry a bitter load, and on a lonely journey. No man can help us on that road; we must walk in solitude. We may be surrounded by people, as Christ was, but we are all alone in our struggle, as He was. It is a necessary thing He did. And our reward will be eternal, as His was. We are too prone to see the termination of His journey as a cross, on a bald, wind-swept hill. That was *not* the end for Him; it will *not* be the end for us. That is only the means to an end, a glorious end, when we shall see Him, not as through a glass, darkly, but face to face. Why, then, do I seek to avoid the cross, the humiliation, the pain? Well . . . I suppose I am only human, and possibly God will forgive me my humanity, as His Son forgave our ancestors their inhumanity.

THE CRUCIFIXION

When he saw Christ dying, the devil must have realized that his power was broken forever. But his

dupes,—the High Priest and his followers—did not see defeat; they were as mean as the devil, but not so clever. All they could see was victory for themselves, a strengthening of their power and a continuance of their sway. They had triumphed over this Man who had exposed their deceit, their observance of the letter, their neglect of the spirit, of the law of Moses. He was going down in crushing defeat, and nobody else would be hardy enough, ever again, to test their strength.

When I am tempted to revenge or hate, I must remember to see in the object of my wrath the image and likeness of God, and I must recall the High Priest who has shown us so convincingly the futility of hate and greed and pride. After all, the day is not so far away from any of us when we must face the Christ whose faith we preach, and show cause why we did not practice it more intensely. Let us hope and pray that our defeat in death may be a victory in life, the eternal life of glory that knows no temptation, no struggle, no defeat.

One of the Glorious Mysteries has always presented for me an insurmountable obstacle to meditation,—but that one is not the first—

THE RESURRECTION

Accepting Christ as God, resurrection from death seems a small thing for Him to do. Certainly the God who set the universe in motion, the God who could bring Lazarus

back to life, the God who will gather from the dust the bodies of every man, woman and child who ever lived, and unite them all to the souls which animated them once, would have no difficulty in rising from the dead Himself.

And it was a logical thing. A saintly Sherlock Holmes, like Saint Thomas of Aquin, would have had no trouble deducing the Resurrection, once granted the Divinity of Christ. That is one thing which convinces me that Catholic philosophy is true—the complete logic of it, the reasonableness of it. If you think the sequence of events memorialized in the Rosary is not logical and reasonable, try to figure out something more logical and more reasonable. I do not think you can do it. But if you ever do, let me know. . . .

Logically, the next step should be exactly what the second Glorious Mystery proclaims—

THE ASCENSION

For Christ had done everything possible for mankind. He had taught the truth, He had died in defense of it and He had risen from the dead in proof of it. He stayed on earth only long enough after His resurrection to arrange for its continuation. Then He rose into Heaven, the natural thing for God to do. His work was finished and He could go home. There was one thing left to do, a thing that could not, for some inscrutable reason, be done while Christ was on earth. He

had to strengthen the Ministers of His Truth. And He went home to Heaven to arrange that.

THE DESCENT OF THE HOLY GHOST
UPON THE APOSTLES

The New Testament tells us that after Christ rose into Heaven, the Apostles stayed in the upper room "for fear of the Jews." Their fear must have been engendered from a knowledge of their own weakness. And they waited patiently for God, in His own good time, to remove that fear. He did it on Pentecost when, with a rushing as of a great wind, the Holy Ghost descended upon the Apostles in the form of tongues of fire. That was what they lacked—tongues of fire. And immediately they rose up and confronted the Jews, converting thousands of them, because those fearful men now spoke with tongues of fire. Their fear was gone; the Spirit of Truth had removed their weakness forever. They knew they were right, and now they had the gift which would enable them to convince others of it.

The Spirit of Truth descended upon me, too, years ago, in the Sacrament of Confirmation. But how very poor an Apostle I have been. I have the truth they had. I have a greater opportunity for its use; but I am fearful, fifty years after my Pentecost, and I hide the light of God's truth under the bushel of my timidity. Do I deserve to have the truth, if I hide it away? A very great deal I shall

have to explain on that last tremendous day, when the possession of the Truth will make my fault only the more heinous, my excuses more inexcusable.

THE ASSUMPTION

It is not this fourth Glorious Mystery which presents to me an insurmountable obstacle to meditation. I can realize why God would not permit the body of His mother to experience a corruption in death which it had never known in life. That, too, is a logical thing; so logical, truly, that the Church has never been under the necessity of defining it as an article of faith. Nobody with even an iota of common sense has ever challenged the Assumption. And who would want to challenge it? It is the thing which has always consoled us for the wretchedness of the stable in Bethlehem, and for the agony which Our Blessed Mother suffered witnessing the Crucifixion of her Son. It is the promise to us, in an even greater degree than that made by the Resurrection and Ascension, of a future reward. How thoughtful God is of us, to be sure! We might admit the Ascension, and yet wonder if it applied only to Divinity. But when we saw our Mother uplifted, we knew we could surely count upon following her. She had led the way for all of us, her children. An ideal mother, truly. No, it is the fifth Glorious Mystery which has always confused my meditation, dulled my imagination—the Mystery of

THE CORONATION

Just how can I meditate on that, when I have no conception whatever of the dignity, the power and the glory of Heaven? I can imagine the coronation of a queen on earth: the golden crowns, the jeweled scepters, the gorgeous thrones, the beautiful room in a marvelous building. Anyone can imagine that—but no one can go beyond it. And—it is just not good enough. The things of earth are not worthy of this Queen. Could I imagine choirs of angels? Why, I cannot imagine even one angel!

It is of no use. I know that God must have outdone Himself to show His Mother honor. I have tried and tried to imagine the scene when Mary went home to her spouse, to her Son and to her God. And I have come to the conclusion that the master mind who conceived the Rosary inserted this incomprehensible mystery purposely.

For it is the last Mystery, and it leaves us all unsatisfied, aspiring for something more. I can see the designer of the Rosary saying to himself, "There! Let them ponder on that! It won't discourage anybody, but it will make them dissatisfied with their earthly lot and anxious to attain the joy and glory of Heaven."

I wonder if Father O'Reilly could know that the restless small boy in the front seat, the boy whom parents, brothers and sisters had to keep nudging awake, would remember his words about mental prayer, and be bothered by them in his old age? . . . Well, be that as it may, I hope to meet Father O'Reilly again when we will both know more about the Heavenly scene than either of us did the first—and last—time we met in the flesh. And together, then, we will meditate the Rosary to a logical, glorious conclusion. . . .



Standards of Living

It is true that there is nothing nobler in man than his mind and reason; but he who would live happily must not live only according to reason, for that would be to live by human standards. To live happily is to live according to the mind of God; wherefore, the human mind must not be satisfied with itself, but must surrender to God.—*St. Augustine, RETRACTATIONUM LIBRI, I, 1.*



The total population of Guatemala is about 3,500,000. There are about 120 priests, or one priest to every 30,000 souls. In the Diocese of Los Altos, where there are a million inhabitants, there are only 30 priests.—*The INTERRACIAL REVIEW, May, 1944.*

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Catholic Parents and Education

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Religion is either the most important thing in life, or it is of no importance whatever. There can be, for the thinking man, no middle way. Granted that God exists—reasonable men find no difficulty in granting it—then the furtherance of His Kingdom

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With the reopening of school only a few weeks off, now is the time for Catholic parents to give serious consideration to a choice of schools. Although the child spends only about ten per cent of his year in school, nevertheless that ten per cent comes during his most alert seasons and during a psychologically important part of the day. Therefore, it is essential that the child attend the right school, whether he is in primary, grammar, high school or college grades.

No one questions the efficiency of the public school, the sincerity of the teachers, or the content of what is taught. But it would be an extremely unpenetrating person who did not perceive the insufficiency of the courses of study, courses which make no room for the most important task facing any person, namely, the saving of his soul.

The sincere Catholic accepts this fact without qualification; in fact, carries it to its only legitimate conclusion when he insists that the principles of the one religion founded by Jesus Christ, the Son of God, be also those that underlie the education which his own sons and daughters are to receive.

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Conscientious parents have one main goal in life, and that is the happiness of their children. Education in these times is an indispensable element in that happiness, but even more indispensable is religious training. Only through Catholic education for as long a period as possible can a child be guaranteed a sufficient knowledge of his religion, with all its consolations and safeguards, to be able to truthfully say he is happy. For his happiness will be based in a feeling of eternal security rooted on the fact that practice of his religion will insure the saving of his soul.—*The SUNDAY OBSERVER, Pittsburgh, Pa., August 27, 1944.*

The Nursing Profession

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available to women. Catholic girls who feel that they are suited to the task should seize the opportunity now offered and lend themselves to the lofty ministry of serving suffering humanity.—*The EVANGELIST, Albany, N. Y., July 23, 1944.*

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Facts That Make Reunion With the Orthodox Church Difficult

DONALD ATTWATER

Reprinted from *The CATHOLIC HERALD**

FROM early times the Christian Church could be regarded in two broad divisions: the Western church, with its center at Rome, and the Eastern church, with no one single permanent center.

Over the Whole Church the Pope had, as *Supreme Pontiff*, an authority of which the extent and manner of exercise were not clearly defined.

In addition, as *Patriarch of the West*, the Pope had a variable but extensive general jurisdiction over the Western church only. In the East, this patriarchal jurisdiction was the prerogative not of one but of several bishops, the Eastern patriarchs (originally those of Constantinople, Alexandria, Antioch and Jerusalem).

For this and other reasons the Pope meant a very great deal less in the day-to-day life of Christianity in the East than he did in the West; normally he played little or no part in that life (papal authority as such does not have to be exercised every day). In other words, to an Eastern Catholic his chief hierarch was for practical purposes not the Pope but the "local" patriarch. (We Western Catholics rarely realize that even to-

day most of the Pope's jurisdictional activity in our regard is in his patriarchal and not his papal capacity.

East and West were One Undivided Church, united in the Faith and Gospel and Mystical Body of Jesus Christ. But they differed in almost everything else: different canon law, different customs and ideas, different rites of worship: e.g., the West had its Latin Mass, the East its own form of Mass in Greek or Slavonic (called the "Byzantine rite"). There has never been any principle in the Church of uniformity in such matters.

At the beginning of the Middle Ages the Eastern and Western parts of the Church were drifting apart as a result of disputes and other events and conditions. By the year 1054 a very serious position came about, and during the following four hundred years the separation between East and West gradually became complete and (up to the present) permanent. But the Eastern clergy and people, whether as individuals or organized churches, were not and never have been excommunicated by Rome (only a few prelates so suffered), nor did any note of heresy certainly attach to them.

The Eastern church that drifted

* 67 Fleet Street, London E. C. 4, January 14, 1944.

into schism at that time is what we now know as the Eastern Orthodox Church.¹

The Orthodox Church now numbers nominally some 150 million members. It is organized into over a dozen churches on a national basis, each administratively independent. The most numerous and important are the churches of Russia, Rumania, Greece and Yugoslavia. They still use the Byzantine rite for worship, now in many languages.

There is no single head of the Orthodox Church: the Patriarch of Constantinople is first among its bishops, but the position is almost purely honorary—he is *not* a sort of "Orthodox Pope." Its supreme authority is a general council of the Orthodox Church, but such an assembly has never met.

The Orthodox Church has not the detailed unanimity about faith and morals that is found in the Roman Catholic Church. But it ostensibly differs little from us; on the whole their Christianity is Catholic, but *without the developments of the past nine hundred years*. There is "little that divides them from us; when that little is taken away they agree with us about the remainder; so much is this so that we take arguments and proofs for the vindication of Catholic doctrine from the rites, teaching and prac-

tices of the Eastern Christians" (Pope Leo XIII).

Orthodox clergy are validly ordained; their sacraments are true sacraments (a dying Catholic may receive the last sacraments from an Orthodox priest). Their various hierarchies are the organic representatives of ecclesiastical organizations that once were in Catholic communion.

It appears, in fact, that the Orthodox Church is still *in some sense* a part, *but a separated part*, of the visible Catholic Church. This was illustrated at the time of the Vatican Council and in other activities of the Holy See. It is noticeable (and a usage to be followed) that nowadays official Roman references do not call the Orthodox "schismatics" but *dissidentes*, "dissidents."²

The Orthodox Church, while strongly denying his teaching infallibility and supreme jurisdiction, still looks on the Pope as the first patriarch and chief of all Christian bishops, without whom no general council of the Church would be complete.

REUNION

Since the essential differences between Catholics and Orthodox appear relatively little (though important), it would seem that reunion between us should be a not too difficult matter. This is not so. *Humanly speak-*

¹ There were smaller bodies of Eastern Christians who had separated from Catholic Unity much earlier. Some of these still exist but are of little practical importance (e.g., the Armenians, the Egyptian Copts).

² At various dates bodies of Orthodox have returned to communion with the Holy See. These are the Catholics of Byzantine rite, so called because they, of course, keep their own liturgy, canon law and other Eastern usages.

ing there seems no prospect within foreseeable time of reunion coming about between Rome and the Orthodox Church or any of its major component churches.

The reason for this is that for practical purposes the most important factors are not religious and theological; they are psychological and historical. Our mutual opposition and lack of contact for centuries have produced a mass of subtle misunderstandings, emphases, prejudices, variations, attitudes, "slants," imponderables, *on both sides*, that may take as many centuries to unravel and resolve.

Secular politics and national passions are an important element among these factors. Just as troubles between Irish and English are often seen in terms of Catholic and Protestant, so (for example) many Catholic Poles hate Orthodoxy as "the Russian religion," many Orthodox Serbs hate Catholicism as "the Croat religion." Civil governments use these ghastly divisions and dissensions for their own ends. To come down no later, a movement in 1861 to unite the Orthodox Church of Bulgaria with the Holy See miscarried largely through the efforts of the Russian "foreign office."

Nobody knows the nature and the difficulties of the Catholic Church's position in relation to the Orthodox better than the Holy See. She aims, not at absorption ("ecclesiastical imperialism"), but at the free corporate reunion of the Orthodox Church or its component churches. (This, of

course, does not exclude the reunion of lesser bodies or of individuals who so desire.) And the Church's great activity in this field (especially under Pius XI) is directed toward, as it were, the beginning of a beginning of preparing the ground and producing a state of things that may be favorable to reunion some time hence. The period of prayer, study, discussion, making contacts—in a word, of bringing about conditions of mutual friendliness, understanding and trust between Catholics and Orthodox—may be a very long one.

THE RUSSIAN CHURCH

Since the sixteenth century the Russian Church has aspired to lead Orthodoxy; since 1917 it has become one of the most persecuted churches of Christian history, taking a place with the churches of Rome or Africa or Persia in the early centuries: but the state of Christianity in Russia today and the significance of certain events there are matters about which certainty is at present impossible.

What is said above about misunderstanding, suspicion and psychological divergences between Catholics and Orthodox is especially true where Russians are concerned. Even before the revolution Catholics in Russia were relatively very few; moreover they were localized and mostly foreigners (especially Poles). And it is true, as stated in *The Catholic Herald* recently, that the higher Russian clergy (and not they alone) are very hos-

tile to Rome; on the other hand, Catholics are nearly always quite ignorant about Orthodoxy (and not rarely prejudiced as well).

It is impossible to work directly for reunion in an atmosphere of hostility and ignorance and of "We are always wholly right and the other fellows are always wholly wrong." It is of the essence of the work of the Catholic Slav-Byzantine clergy of the Russicum College and elsewhere to help to begin to dispel that atmosphere; and they aspire to be able to help in drawing to Christ the young non-Christians of Soviet Russia.

So far as the Orthodox churches as such are concerned, this must always be borne in mind; that the "long-term" hope of the Catholic Church is not to "convert" them to

the ways of the West (that is both impossible and undesirable), but to welcome them back to ecumenical unity as organized with their own hierarchies, rites of worship, and ways of thought and life.

Pope Pius XI complained that Catholics are sometimes wanting in appreciation of, and brotherly love for, their separated Orthodox brethren, and attributed this to ignorance.

"Pieces broken from gold-bearing rock themselves bear gold," he said, "and the ancient Christian bodies of the East keep so venerable a holiness that they call forth not only respect but complete sympathy."

We can all of us contribute to the reunion of Christians by decreasing our ignorance and increasing our sympathy.



Basis for Cooperation

All men have an equal right to justice in the temporal order, and all men who acknowledge this right and its essential religious foundations have a common obligation and responsibility to see that it is respected. On this basis the Pope appeals to all these men. However divided they are religiously, they are all on the side of God—and hence at one another's sides—in one clearly drawn respect, namely, in the marshalling of hosts for the "great spiritual combat wherein the stakes are the construction, nay, the very soul, of the society of tomorrow." For, he says, "vile unbelief, which arrays itself against God, is the most dangerous enemy of a new order which would be just; on the other hand, every man who believes in God is numbered among His champions and knights."—THE PATTERN FOR PEACE AND THE PAPAL PEACE PROGRAM by Rev. John Courtney Murray, S.J. Published by the Catholic Association for International Peace.

Background to Socialism

DONALD J. PIERCE

*Reprinted from The CANADIAN MESSENGER OF THE SACRED HEART**

TO those who fear the coming of Socialism a question of the most profound interest should be: What are the causes of Socialism? If we know what produces a movement, or the types of activity that promote it, we may perhaps do something to stop it or to divert its force into salutary channels. Socialism, in most of its aspects, is not something that springs full-armed from the modern intellectual's brain. It is a theory and a practice rooted in long-standing conditions and ancient habits of thought which alone make it feasible and attractive. Without the encouragement of certain religious and cultural usages Socialism could have little appeal anywhere and no chance of success. It is only in a study and an understanding of the circumstances that make Socialism possible that we are able to find an adequate answer to the challenge that the system offers.

What is Socialism? It is the theory and the practice of government by which the State owns and controls the means of production of society as a whole. This does not mean that in a Socialist State there may not be some private ownership of the means of production. A few privately-owned concerns in the midst of a sea of State enterprises would not prevent an ad-

ministration from being truly Socialist. Such businesses would not be characteristic of the community in which they had survived, or were tolerated, but would be exceptional. They would continue to exist merely on sufferance and could be "socialized" at a moment's notice, and without serious opposition. Their failure to enjoy any guarantee against expropriation would result from the character of the community about them. A government controlling most of the nation's industry would be able to exert overwhelming power within the boundaries of its own territories. Its employees, owning no productive wealth, would be unable, even if willing, to resist its decrees. Scattered private enterprises, lacking the strength themselves to oppose government pressure, would have nowhere to look for aid if threatened with extinction, but could easily be "liquidated" at any time either by force or by economic pressure. Whenever, then, government ownership of the tools of industry is so widespread as to predominate in the society in which it obtains, that society is governed by a Socialist regime.

Government ownership, however, should not be confused with cooperative ownership. There are some people who seem to think that, for example,

* 2 Dale Avenue, Toronto, Canada, July, 1944.

the open-field system by which English villagers once held their land in common was Socialistic. The exact opposite is the truth. The land was owned not by the government of the country, which owned precious little in those days, but by the people who held and worked the soil. Every year the arable land which was to be cropped was redistributed so that each family had its turn at enjoying each lot. Pasture and forest were used in common. Such an arrangement was truly cooperative. The workers, the managers, and the owners were the same people. There was no gulf between labor and capital, because they were identical.

CONFISCATION OF PROPERTY

Government, being bound by custom and by law, had even less control over the common property of the village than over the estates of the feudal lords. It was not until Machiavelli had taught governments to despise law that the property of the villagers was seriously endangered. Then the government of England, uniting its forces with those of a rapacious and upstart aristocracy, "took over" the property of the Church, the trade unions and the schools, and left the rural cooperatives completely exposed to attack. The onslaught soon came. By act of Parliament the common lands of one district after another were "enclosed"—which means that they were taken from their cooperative owners with little compensation and handed over to

"private" individuals. These "private" individuals were the members of the new aristocracy which had, with the help of the State, plundered the Church, the tenant farmers, the trade unions and the schools. In a sense, they identified themselves with the State, which had become their tool. From the time of Queen Elizabeth, with some significant pauses, they continued their assault upon the village cooperatives for almost three centuries, until at last England had been changed from a land of independent peasants to an agglomeration of great, silent, park-like estates, supporting in splendor a modern aristocracy of "private" individuals.

What had become of the former owners? Some had remained on the land as servants where they had once been masters. These, as ignorant, despised laborers, barely managed to survive on the pittance paid them by the proud new lords. Others found refuge in the workhouses which were set up under a law of Queen Elizabeth to meet the new conditions. This was the true origin of the modern dole. Large numbers perished through want and neglect. A few managed to escape to the New World. But by far the greatest outlet for the mass of propertyless wretches, turned adrift by the confiscations on which modern England was established, was manufacturing industry. It was not an accident that the English were the first people in the modern world to bring about an industrial revolution by means of

wage-slavery and the factory-system. It has been said that England's predominance in industry was made possible by the presence of essential raw materials, coal and iron. That is true, but it is only a half-truth. Another essential raw material which England possessed in abundance after the sixteenth-century confiscations was cheap labor; and this cheap labor was produced when the new aristocracy used the State to deprive the rural population of its land.

It may be wondered why the masses of poverty-stricken laborers thus created did not form unions, strike for higher wages, put pressure on the government. They could not form unions and strike because it was illegal. By a law of Queen Elizabeth wages were fixed by the local authorities, who were mostly members of the new ruling class; and anyone else who attempted to change the rates of pay was guilty of a criminal offense. It was not until the nineteenth century that present-day trade-unions and their methods were tolerated; and by that time the old free rural world had gone forever.

In the meantime there had come into being new and portentous forces: the modern industrial proletariat, working in factories and with tools owned by others, possessing no property and little or no memory of the time when their ancestors had been owners; and over them, dominating their lives almost as completely as the slave-owners of antiquity had con-

trolled their slaves, a rising industrial aristocracy. The sixteenth-century robber-barons had used the State, set free of moral restraints by Machiavelli's theories, to confiscate the land. Their successors of the eighteenth and nineteenth centuries, battenning on the labor of hordes of disfranchised wretches, hastened to use their ill-gotten gains to invade the political sphere and to employ the power of the State to make their path to wealth shorter and smoother.

It is at this point that the modern Socialist comes upon the stage. As a rule he is, at least in his own eyes, a philanthropist who looks at the poverty and the misery of the industrial city, blames the evil that he sees on the owners of the factories, the capitalists, and proposes to help matters by making the State the owner, and civil servants the managers, of all productive wealth. Usually he comes from a middle-class background, oftener than not he is comparatively unencumbered with property, and in most cases he pursues, one way or another, the career of an "intellectual." One of his favorite milieus is the modern "democratic" parliament; another is the university; a third is the world of art and literature. He poses as the champion of the underdog, the advance-guard of progress and enlightenment, the pure-minded saviour of society.

He does not know, or he strives to ignore, the fact, that the classes he vilifies most—financiers, industrialists,

landowners—originally derived most of their wealth and power from confiscation achieved through the State and directed against the poorer classes. The landed gentry first, and the industrial capitalists later, used the State to take wealth away from the laborer. The results today, the Socialist agrees, are dreadful. Yet to correct these results, to heal society, he now proposes what? To employ the power of the State to undo the work of the wicked landowner and capitalist, to redistribute property, to restore wealth to the laborer and to the poor? Not at all. He proposes to use the power of the State to take productive wealth away from all the private owners—capitalists, financiers, landowners, co-operatives and laborers—and to put it under the control of civil servants and politicians. If he is reminded that the landowner, the capitalist and the financier in succession have employed the State to take wealth from the poor and to concentrate it in a few hands, and that the Socialist proposal looks suspiciously like another attempt along similar lines, he will argue that you can trust Socialist civil servants and politicians for some reason or other. He knows that this answer does not make sense; and he also knows that the chief strength of his case does not reside in argument.

For the truth is that, in certain essential respects, Socialism is older than the Socialist. The distinguishing element of Socialism is the principle and the practice of government owner-

ship of productive wealth. But government ownership is not ownership by stone buildings or intangible spirits. It is ownership by very real human beings made of flesh and blood. Who would these owners be? They would be Socialist civil servants and politicians, members of the Party. But would they own the wealth? Would they not, as Socialists say, merely control it? The truth—the secret of Socialism—is that in so far as a man is able to control wealth he owns it. To all intents and purposes the result of a Socialist revolution in any country would be that the productive wealth of the nation would pass into the hands of the members of the Socialist Party; and to the extent that membership in the Party became hereditary, the outcome would be a set of new aristocrats, completely masters of the national wealth.

SAME AIMS

But is there anything essentially novel about all this except, perhaps, certain aspects of the method? No. Socialists, as such may be comparatively new, but their aims and their program are as old as modern history. The Socialists propose to use the power of the State to take wealth from private owners so that they may enjoy it as they see fit. But did not the financier before the Socialist, the industrial capitalist before the financier, and the landed gentry before the industrial capitalist, use the power of the State to take wealth from private

owners so that they might employ it as they saw fit? It might be answered that, if they did, they did it legally. But that is exactly the position of the Socialist. He will proceed legally, because he will be exercising the authority of the State. Whatever the State does can be legal. Yet legality and honesty are not necessarily identical; nor are the evil results of one crime to be remedied by the commission of a similar one. If the modern condi-

tions of mankind which Socialists say they deplore were brought about in the past by legalized theft on the part of predatory cliques perverting the functions of the State, would it not be more sensible, instead of repeating the process under new titles and slogans, to try to see past crimes in their true colors and to work to restore to the common man some of the wealth of which he was once "legally deprived?"



The Church and Women

The Church is a living force in the world today striving to protect womankind from enslavement to men's passions and selfish ambitions. Her voice is heard above the clamorous cries of sensual and greedy men who catalogue the physical beauty and attractions of women for material gain in advertisements and pictures. She teaches that God never meant these things to be commercialized, to be bartered away to the highest bidder in any modified form of human auction. Into every woman's heart God has put a capacity for a love that is noble, pure and worthy of Himself. He has bestowed on her, as a free gift, an instinct and a longing for motherhood that makes for a share in His own creative power. He has given to each one that attraction that is hers to use only in the way that is ordered by the Divine Plan for her vocation in this world. But what God has enriched with gifts that are ennobling and purifying the world is cheapening with a sinful glorification. By its own evaluation it seeks to pervert the noble instincts which God has given to His creatures. A world that has always hated Christ must hate the Mother whom He gave to the world to be the model of women, and hating her, it will work for her defeat and for the hindrance of all she stands for, just as it has labored to make men forget the God it crucified.—*Rev. J. J. Murray in The NEWFOUNDLAND QUARTERLY, Summer, 1944.*

The Value of Inter-American Friendships

JANE ELLSWORTH

NEVER before in history have the twenty-one American Republics been as united as they are today. Never before has this cooperation been as important as it is in this time of war or will be in the peace that follows.

Think of the problems we might now be facing if we had twenty jealous nations to the south of us, ranging in sentiment from indifference to unfriendly rivalry. Instead we have the Hemisphere-wide agreements of the Rio de Janeiro Charter and all the Americas participating in the good-neighbor ideal officially initiated March 4, 1933, by President Roosevelt: Free people working for a free world.

The Pan American ideal itself, is almost as old as American Independence. Its first important expression was given by Simon Bolivar when he began the "inter-American political conferences" by calling a Pan-American Congress at Panama in 1826, during the wars of liberation from Spain.

The "juridical congresses" were held from 1864 to 1888. Their purpose was to simplify the principles of private international law applicable in the countries of America.

It was Secretary of State James G. Blaine who really set up the formal organization of machinery by a conference in 1890. It was at this time

*Prize-winning essay in the contest sponsored by the District of Columbia Chapter of the International Federation of Catholic Alumnae. Reprinted from the QUARTERLY BULLETIN.**

that the Pan-American Union was formed and from it stemmed the subsequent congresses which have united the republics to resist aggression.

Let us consider perhaps the most important meeting ever held in the history of inter-American cooperation, the Rio de Janeiro Conference, January 5, 1942.

There the collective voices of the 260,000,000 people of the Western Hemisphere spoke the words of a charter for freedom . . . a charter second in importance only to the Atlantic Charter.

This document embodies forty-one resolutions, all passed unanimously by the twenty-one nations meeting as equals, at a time when equality among nations had become exceedingly rare. These resolutions can be summarized by five achievements of the conference which I believe will show the value of the other American Republics to the United States and of the United States to its sister countries.

Of the greatest political importance was *the recommendation that all*

* 22 E. 38th St., New York 16, N. Y., June, 1944.

the republics that had not done so, sever diplomatic relations with the Axis

"in accordance with the procedures established by their own laws, and in conformity with the position and circumstances obtaining in each country."

Let me review what occurred in the first few months after Pearl Harbor. On December 8, 1941, the day the U. S. declared war on Japan, seven of the other American republics also declared war. By December 10, nine had declared war and by the end of January, 1942, not only were nine at war but an additional nine had broken relations with the Axis.

Today on the political and diplomatic front, the Western Hemisphere is lined up solidly from Alaska to Cape Horn. With the recent step taken by Argentina, all twenty-one American Republics have broken off diplomatic relations with the Axis aggressors, and thirteen of them plus Canada have declared war or a state of war.

MILITARY VALUE

In actual practice the American republics are working toward the fulfillment and practice of that second vitally important resolution, *to mobilize all human and material resources for Victory*. Let us consider the value of inter-American friendship in each of the three important phases of modern, total warfare—*military, economic and psychological*.

From a strategic point of view the American Republics are of fundamental importance. They have constructed and placed at the disposal of the United States and her allies, important air, naval and military bases.

Hemisphere ports have been thrown open to our ships carrying men and supplies to far-flung war fronts.

This cooperation greatly simplifies the defense of the Panama Canal since Ecuador unhesitatingly made available bases which are imperative to its security: namely, the Galapagos Islands and the port of Salinas with its valuable harbor, indeed the most important naval harbor on the west coast of South America.

At Natal, on the hump of Brazil where the New World is closest to the Old (only 1,600 miles) is located what is undoubtedly the most important air base in the world. It can well be called "Victory Corner," for from it flows a steady stream of planes, essential supplies and personnel to actual and potential battle fronts. Brazilian airports have indeed been stepping stones to Allied victories in North Africa, Sicily and Italy.

In actual combat, the vessels of Brazil, Mexico and Cuba together with our own have patrolled the ocean highways, sinking Nazi U-boats. Through this cooperative action, the submarine menace in the Atlantic has largely been eliminated.

Most of the republics have expanded their armies and air forces.

Brazil now is preparing an overseas expeditionary force, and it will be the first South American republic to fight overseas. Brazilian pilots have sunk innumerable U-boats and Mexicans are flying defense patrols.

Since the extent of the help of the United States to the Americas in safeguarding the freedom of the Western Hemisphere is so vast, let it suffice to say that we bear the chief burden of military operations entailing great losses in men and materials on the battle fronts as well as in sacrifice at home.

According to Nelson A. Rockefeller, the cost to the United States of our program of cooperation (as of November, 1943) for the past three years of the war by all government agencies . . . including military and naval installations . . . totals about \$600,000,000. In this figure is considered the work being done in health and sanitation, science and education, scholarships, fellowships and exchanges, food supply and nutrition, movies, radio and war training programs.

ECONOMIC VALUE

On the economic front, the other Americas have aided the United States by supplying us with absolutely essential war materials when old sources of supply were cut off.

After the fall of Singapore, Batavia and Corregidor, and when the Japanese overran Malaya, the Philippines and the Netherlands East Indies,

the United States lost the sources of about 98 per cent of its rubber supply, 99 per cent of its manila hemp, 80 per cent of its tin and 96 per cent of its quinine. Gone, too, were substantial sources of supply of chrome, kapok and vegetable oils.

The Office of the Coordinator of Inter-American Affairs in "The Americas Cooperate for Victory" gives us a detailed account of actually more than four thousand important commodities that come from the mines, forests, fields and jungles of the Latin-American countries to supply civilian as well as military needs.

And we of the United States, how do we help the Americas economically?

Latin America has taken on new economic significance. Where before we were only interested in the republics as a market for our goods, we have now realized that by purchasing their products we furnish them with the means to reciprocate. Commercial and agricultural reports inform us that, unfortunately, we are unable to absorb all of Latin-America's exports because many of their temperate zone commodities compete with our own, but through the strategic and critical materials we purchase we are not only facilitating a quicker victory but are aiding the republics' economic expansion and consequently raising their standards of living.

Bilateral trade agreements together with the agencies which endeavor to carry out their stipulations

with the greatest benefit to all, such as the Inter-American Financial and Economic Advisory Committee, are of untold importance to the inter-American economic front.

PSYCHOLOGICAL VALUE

On the psychological front the republics are carrying out the third and fourth resolutions made at the Rio Conference, namely: *To outlaw and suppress Axis propaganda and to eliminate Axis influence and domination in the business world.*

Latin America has cooperated with the United States to a great extent in rounding up Axis agents, suppressing propaganda, dissolving Nazi and Fascist organizations and casting off Axis control of many avenues of trade and strategically important commercial air lines.

The Axis radio still blares its messages to Americans south of the Rio Grande as it does to those north of that river, but listeners are rapidly decreasing in number. German services have lost most of their clients and in Brazil, for example, foreign language newspapers and schools have been banned; a decree that affected Germans and Italians more than anyone else.

This cooperation on the resolution of the Rio Conference "to suppress Axis activities" has further led to the establishment of an Emergency Advisory Committee for Political Defense. With headquarters at Montevideo, this group studies measures to

combat espionage, sabotage and enemy propaganda.

It is important to realize that cooperation in a material way is not enough; the spiritual bonds between the Americas must be strong and durable.

How could this better be done than through the Catholic Church? The *Inter-American Quarterly* for October, 1942, tells us that "the 126,000,000 people of Hispanic America are predominantly Catholic and roughly one-sixth of the people of the United States are members of that faith."

What can the Catholic Church do to further the welfare and culture of the twenty-one American Republics? The doctrines of St. Vincent de Paul on not only "helping thy neighbor," but "helping thy neighbor to help himself," must be carried to every part of the Americas. More trained missionary workers could be sent to the Hispanic countries. Sympathetic guidance could be offered by the Church in the development of a more widely organized system for the care of orphans, incurables and aged. General hospital facilities and recreational centers could be established by religious on a wider basis. From the cultural standpoint, Catholic Universities and Colleges could be encouraged to offer even more scholarships, fellowships and exchanges to Latin-American students. Specialized courses designed to appeal to such students could be included for credit in the regular curricula. A deeper apprecia-

tion on the part of these people could be developed in social and artistic fields.

One step in this direction was taken in 1942 by the National Catholic Welfare Conference when it invited prominent delegates of the Americas to come to the United States to attend the first Inter-American Seminar of Social Studies.

Behind this seminar was the idea that united action on the part of Catholic social leaders of the Americas would mark one step forward in helping to resolve the crisis which today confronts civilization. Moreover, wise U. S. Catholics, well aware of the insidiousness of Axis propaganda in Latin America (it pictures the United States as a God-less nation), welcomed the opportunity for round-table discussion with their Latin-American co-religionists.

The report of this group emphasized the importance of inter-American friendship and pledged Catholic cooperation.

THE HEALTH AND SANITATION PROGRAM IN PRACTICE

To further illustrate the value of our efforts among the American Republics let us consider our part in a fifth resolution of the Rio Charter: *Co-operation in promotion of health and sanitation.*

Projects are worked out by doctors and sanitary engineers in consultation with local authorities in Latin America. Altogether nearly 200 doc-

tors, engineers and other specialists have been assigned by the Institute of Inter-American Affairs, an organization which handles funds appropriated by the United States for this work.

In some countries, the construction work and organization of new health facilities are far advanced. This is particularly true of Brazil, Ecuador, Central American countries, Haiti, Paraguay and Peru. In other republics with more recent specific agreements, work is just being planned or mapped out, as in Chile, Mexico and the Dominican Republic.

You might ask how the United States benefits by this program. Probably no better answer to this question can be found than an evaluation of the work included in a recent report by the Committee on Military Affairs of the House of Representatives:

Especial mention is due to the health and sanitation work which has transformed deadly tropic areas into healthful military and naval bases. Too much credit cannot be given for this achievement, for it has very probably resulted in saving many thousands of American boys. In addition, these measures will have their good effect upon the people and the officials of the areas in question in years to come.

Nature did not consider the needs of war in distributing her bounties. Some of the most strategic sites for defense bases and richest store-houses for necessary goods are located in regions where disease is a powerful enemy.

In low-lands, malaria rages; in certain high-land areas, tuberculosis is rampant, while typhus and other diseases are a constant threat. Thus it is of vital necessity that U. S. medical specialists spend not only money but time in health and sanitation work.

LOOKING TO THE FUTURE

We have now seen how the Americas are functioning in war by putting in practice the resolutions of the Rio Charter; what will be the significance of such co-operation in the peace of the future?

The value of Pan-Americanism is well shown in the following excerpt from a speech made by Nelson Rockefeller, February 15, 1944:

The new mechanism of inter-American co-operation should prove just as useful in post-war years as in wartime. With intelligent planning and continuation of the determined spirit of co-operation, the Americas have a pattern for uninterrupted progress in utilizing the riches both material and spiritual that nature has placed in the Western Hemisphere.

Not only is collaboration a means of furthering Christianity and thereby contributing more to the mutual benefit of the Americas, but what has been done is but a challenge to the Catholic Church for the future years. Religion must be the most powerful weapon for the forces of good in the Americas. If the standards of living are to meet the industrial and commercial advancements of the country, if the faith and morality of the people are to be safeguarded, and the physical and cultural resources thrown open to all classes, it is to the Catholic Church that the Americas will look for initiative, guidance and development through the years.

Inter-American friendship is indeed important. What greater evaluation could a policy have than to say that through it the Americas will obtain a quicker peace, a better peace and a better post-war world. Such is and will be the value of inter-American friendship.



Urban Sterility

There are a thousand counties in the United States in which there are no resident priests. This is a sad commentary on the failure to develop Catholic rural life. The growth of the Church in American cities has been marvelous indeed, but it may prove but a meteor in view of the fact that the population of the large cities does not reproduce itself and is only maintained by immigration from the country.—*The CANADIAN REGISTER*, August 26, 1944.

Catholics and Communists in Italy

PAUL VESPER

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AFTER the liberation of Southern Italy, and particularly of Rome, from the barbaric Nazi occupation, the social and political life of this country entered a new phase. The process which is taking place there is of great importance and interest, as similar processes are bound to take place in time in other liberated European countries. These processes will, to a certain extent, decide the future of Europe and even that of the world.

One of the most interesting phenomena in Italy which finds little understanding among the American public is the relation between Catholics and Communists. In order to understand this relationship one should remember that the political life of Europe differs basically from that of the U.S.A. The social and political life of the U.S.A. is founded mainly on the single doctrine of liberal capitalism with unimportant deviations to the extreme right and left, and on a number of organizations representing the interests of capital and labor. In Europe the situation is entirely different. The political parties are more numerous and their programs are based on conflicting and deeply rooted ideologies. Therefore the internal policy of the European nations means not only a clash of economic interests

but a struggle for the organizations of life on certain basic ideas.

The two great trends of European ideology, Catholicism and Communism, are essentially opposed to each other. The struggle between these two doctrines is not a result of temporary differences but the result of an entirely different conception of life with regard to both individuals and communities.

The Catholic doctrine is founded on a belief in an after life and on a code of supernatural ethics in which the principles of liberty, charity, justice and respect for human dignity play a predominant part. Catholicism is therefore, by reason of its very substance, strictly opposed to totalitarianism, to the exercise of superior force by any state and to slavery in any form. For this reason Catholicism has always fought against oppression or exploitation and has always advocated freedom, the dignity of family life and the ownership of private property as a basis for the independence of the individual as well as that of the community.

Communism, on the other hand, is based on a philosophical materialism which rejects all belief in an after life and has no room for supernatural or even natural ethics. Under the Com-

* 2 E. 65th St., New York, N. Y., July 23, 1944.

munist system all activities of men and even of society are subordinated to the interests of the so-called working classes with the help of a proletarian dictatorship. The aim of this dictatorship is the violent overthrow of what is known as the capitalist system.

The main features of Communism are, therefore, a totalitarian form of government involving State ownership of all property, the complete abolition of individual independence both mental and spiritual and a system of terror directed against all persons or organizations which are opposed to Communist principles.

CATHOLIC ORGANIZATIONS

These two opposition trends started their activities immediately after the liberation of Italy and have already begun to shape the future of the Italian nation.

Italian Catholics have at their disposal many solid, effective organizations both religious and political. As well as the Church which is a tried and tested organization and has, in Italy, a great tradition, there are several other bodies such as "Catholic Action" and the "Christian-Democratic Party." "Catholic Action" is a subsidiary church organization, the aim of which is social education. It is controlled directly by the Episcopate through adequate offices in each diocese. "Catholic Action" is not a political organization in the literal sense. Its main object is to deepen the understanding of religious and moral principles among

Catholic laymen in their personal and social lives. This organization does not play any part in elections or in the political regime of the country but it appraises social and political trends in the country from the Church's point of view.

The Christian-Democratic party is, however, a political organization with its own ideology. It is not ruled by the episcopate but by laymen. Catholics who belong to this party must agree to its program, though this program may not necessarily be related to their religious lives. In the social field the Christian Democrats follow the principles of the encyclicals *Rerum Novarum* of Leo XIII and the *Quadragesimo Anno* of Pius XI. These principles are based on broadly conceived economic and political reform but with preservation of privately owned property. Politically, the Christian Democrats adhere to democratic principle, which means that they recognize the will of the people as the foundation of any state. This is the main difference between the Christian Democrats and the conservative Catholics. The Christian Democrats, therefore, form a "Center" party.

The Church, Catholic Action and the Christian-Democratic party have so great an influence in Italy that it is possible that they may eventually decide the future political direction of this country.

The Communists are good organizers and propagandists and for that reason they understand very well

that from their point of view it would be inadvisable to start a conflict between the Catholics and the Communists at this time. The people of Italy, like those of every other European country, after the many sufferings they have endured during the war, are undergoing a sort of religious renaissance and a resurgence of religious feeling. The Communists, who never take decisive action until the masses are conquered and prepared by Communist propaganda, are therefore biding their time. Meanwhile they are trying to strengthen their influence over the masses but at the same time they are anxious to avoid any clash with Catholicism which might prove dangerous to their interests. For these reasons the Italian Communists have modified their usual program to include the right of owning and inheriting small properties, a respect for religion and other similar points which not only differ from Communism as practiced in Russia but are in direct opposition to the basic ideology of Communism. The Communist party tolerates the adherence of its members to the Catholic Church and allows them to participate in religious services. This is an obvious contradiction of Lenin's maxim that "Religion is the opiate of the people."

With the help of such tactics, Italian Communists have acquired a share in the Italian Government and they have achieved the unification of trade unions which now include Christian Democrat as well as Communist

organizations. The Christian Democrats and other parties have decided to collaborate with the Communists in order to gain time and to preserve the peace which is so necessary for the work of re-construction. However, the Catholics understand that this alliance is not a lasting one and that the final word will come from the Italian people. The people will choose either a system based on the tradition of Christian culture and civilization or a new materialistic and proletarian culture which rejects Christian ideology.

The Italian Catholics have no doubt that the Italian people will remain faithful to the two-thousand-year old tradition of Christianity. They believe that the ideological values cherished by the Italian people will not only suffice to wipe out all traces of Fascist education and Fascist totalitarianism but also to oppose the new wave of Red totalitarianism: at the same time, however, Italian Catholics are full of anxiety. They know that they are capable of subordinating the Italian Communists to the will of the people, but they are not sure that they will be able to do this in the face of intervention from abroad. For this reason Italian Catholics are carefully watching international developments in Moscow, London and Washington. They understand only too well that the future of Italy depends on one hand on the action taken by Moscow and on the other hand on what form of counter-action will be taken by London and Washington.

On Religion and Superstition

*Reprinted from The CATHOLIC MIRROR**

A MAN is telling of his successes. He does not raise his eyes to heaven in thanksgiving. He doesn't strike his breast to close it against pride. He knocks on wood. Perhaps the man's gesture is only a silly, thoughtless practice without meaning, without harm. Perhaps, though, there is deep in his being a thumping fear of malign and jealous powers, lurking about to upset his apple-cart. To those powers, he lifts his hand in craven and fawning appeasement. All the while he may be the sort, who, in smirking advertising of his own self-sufficiency, tells the world that he never knocks on any church door.

There is the legend about a famous big-league baseball-player. He used to come to bat unfailingly crowned with his cap, the cap crowned at its summit with a button, the button crowned with a wad of freshly masticated chewing-gum. This popular hero was not a Catholic—he rendered no obeisance to the Papal Tiara. Perhaps about his own triple crown, he was not very philosophical, just mechanical.

Perhaps, though, he was absolutely convinced of the authority of his triple crown. Perhaps he thought that, thus endowed, he could control the forces of physics and biology and convert them into a neat little, safe little hit over the second base.

Perhaps all our vain observances are only silly tricks. But perhaps they are the dreadful blasphemy of cheapening the gifts and powers of Creation—of dealing with them, as if they were puppets to be pulled by any paltry string.

There are trickeries of superstition which are worse than cheap—they are, by any standard of reason and morals, vicious. They disguise themselves in pretentious solemnities. They call themselves sciences: like palmistry and phrenology and numerology and astrology. Spiritualism is even more ambitious—and makes itself a cult both scientific and religious.

What irony it is that as much superstition and magic has been practiced in the name of science as was ever perpetrated in the name of religion.

The devotees of palmistry and phrenology are not concerned with the features of religion. They are sure that they can find mapped by the lines in their hands and the bumps on their heads their whole character, their entire career, with a life-long plan to follow.

The disciple of numerology wastes no thought on the Ten Commandments. The number of letters in his name, or in a new name suggested by a consultant in numerology, will rule his life. That is their law!

* 1387 Main St., Springfield, Mass., August, 1944.

The star-gazer, no doubt, would not dream of following the Star of Bethlehem, but he would not accept a free trip from the January snows of Maine or Montana to the sunny sands of Miami, unless his horoscope said: "Your star will shine favorably on such a jaunt."

Why do we so willingly and consistently wear the bonds and chains of the slavery of superstition? There is only one answer: because we are irreligious. Of ourselves, we are children left in the dark. We are all little men and little women, creeping along in a vast and seemingly infinite universe, a universe which overwhelms us.

The lightning strikes us. The swift bullets of the sudden hail shoot down upon the fields we have sown, and in a flash our hopes of a harvest are blasted. Disease claws into the most secret places of our frame. Death forever stalks us.

We must have light in our darkness. We must have strength against our dangers. If we do not find the Living God of Truth and Love, we make our own gods, little and great—and our own devils, absurd or awful.

There is this fact, then: where there is not religion, there is superstition. Where God gets no hospitality, devils make themselves at home.

Upon this great and vital truth, the professors and the pundits work a twist. This twist is a favorite with them. Their thoughts fondle it as one of their most brilliant distinctions.

These doctors of the profundities have discovered that religion is bred from superstition, and breeds superstition.

To the snipers at religion, Catholicism is the most shining mark. Catholicism does make a grand show, commandeering into its service all the resources of creation. No one can help seeing that external show. The enemies can see, or choose to see only the externals.

So they clamor that "Catholicism is superstition, investing earthly agencies with heavenly powers; is magic, the fraudulent claim to control supernatural forces, through inadequate, ridiculously inadequate, means."

The enemies of religion are always the enemies of man. They fall into the same error about both. They do not dare deny the reality of the material body. They have the blind assurance to deny the reality of the spiritual soul.

These "remarkably intelligent people" never, apparently, make the most salutary reflection that illiterates, while they see very clearly the marching lines of print, are besotted fools, if they deny to that array of print any meaning, power or life.

In this matter of salutary reflections, there is one which we Catholics must never cease to revolve in the depths of our souls. We Catholics can let ourselves furnish the only argument that our religion is superstition, and magic.

If we Catholics, assisting at Holy Mass, frequenting the Sacraments, do

not, as an immediate and essential consequence, manifest in our daily living anything of the charity, mercy, justice and holiness of Christ, then we are reducing our religion, in our lives, to mere external show.

If we are only externally Catholics, we bring upon the Faith the stigma of superstition and the opprobrium of magic. How can we have the impudence to say we are doing anything but that, if, apparently, we identify Catholicism with pinning a badge upon ourselves and keeping it polished?

Catholicism is not a melange of incantations, charms and mummeries. Real religion has no trafficking with superstition or magic. That awareness penetrates the Catholic mind from the time of the first lesson in the Catechism, and the lessons on the First Commandment.

Catholicism does not teach us that we are creatures of chance. Our faith does not let us surrender to any brute force, howsoever powerful. We do not believe that any soothsayer can lay open to us the future. We serve no idols. We unshakeably believe that Catholicism alone defines and defends human freedom.

It is precisely because we know that we are free men, that we know that there is no magic which will transform us, or even camouflage us. We must stand on our own. "Our own" is our making of ourselves, freely using the gifts of God. "Our own" is our undoing of ourselves, freely abusing the gifts of God.

We Catholics believe in the Sacraments. We believe that, by the power and will of God, there are seven outward signs which give us grace. If there is any superstition in the theology and use of the Sacraments, there is superstition in the science and practices of agriculture.

The farmer knows that beneath the crust of the seed there are powers of life. For that seed, the farmer breaks open the earth. We must make our souls ready for the Sacraments. The farmer sweats and toils over his planting, or his fields will not bloom into harvest. With the help of God's grace, we must, to our last breath, labor and suffer that our souls may grow into the truth and life of divine sonship.

Then there are the sacramentals. Are they only talismans, amulets, charms? The Church takes anything and everything—textiles, metals, woods, water and salt, palms and ashes—and blesses them, and makes them sacramentals. We trust the good of the sacramentals, because they do carry the prayers of the Universal Church. Only the atheist—who is, on good authority, a fool!—says that confidence in prayer is superstition.

We make the sacramentals a sign-language between God and us. Our possession and employment of the spoken word is a proof of our rational nature. The sacramentals are the very intelligible and intelligent evidence that to honor God and save our souls we will use anything under the sun—

and under the blessing of the Church.

We need God. Religion is the supply to fill that universal and urgent demand. We Catholics find the supply adequate, even extraordinarily abundant, and very wonderfully nutritious and comforting. We know very well that wherever and whenever there is a legitimate demand, there is the ever present danger of going astray in seeking satisfaction. We know, too, that there will always be the cruel and calculating crime of providing an illegitimate supply.

If there were no need of religion, evil men would not establish the black markets of superstition and magic. Those markets do their most thriving business in men's darkest hours, in their times of terrible need, as in these days and months and years of global war.

We Catholics do not fall into the stupid error of arguing that because there is some illegitimate supply, whose specious appeal deludes the weak and immature mind, that there

is no valid supply. Avoiding that trap, we are not victimized by the further error of concluding that, because there is some spurious supply, the demand itself is a delusion and a disorder.

Those two errors we leave to professors and pundits. Superstition does counterfeit the supernatural. That fact does not trick us simple Catholics into the topsy-turvy conclusion: "Supernatural religion has the looks of superstition. Religion is superstition."

We simple Catholics are not "Simple Simons." We abhor simony. That was the sin of Simon Magus, who tried to buy from the Apostles the power to confer the gifts of the Holy Ghost.

St. Peter really said to Simon: "To hell with your money, and your sin!"

So say we of superstition, which bargains for the supernatural with counterfeits.

So say we of the black marketeers of magic, who profiteer on man's need of the divine.

SOME THINGS OLD AND NEW

DOWRY OF MARY

Why is England called the Dowry of Mary? I find no historical evidence for the claim.

Do not worry about the historical evidence, because it exists. England was called the Dowry of Mary by the old pre-Reformation English people because they had a special devotion to the Blessed Virgin, and the country was literally covered with shrines dedicated in her honor. Some of the most famous were Our Lady of Walsingham and Our Lady of Coventry.

But as to the title, Dowry of Mary, there is a reference as far back as the year 1399, in a mandate issued to the Bishop of London by Dr. Thomas Arundel, Archbishop of Canterbury. This mandate was in connection with the morning ringing of the Angelus bell.

Dr. Arundel said, in the course of his letter to the Bishop of London:

The contemplation of the great mystery of the Incarnation has drawn all Christian nations to venerate her from whom come the first beginnings of our redemption. But we English, being servants of her special inheritance and her own Dowry as we are commonly called, ought to surpass others in fervor of our praises and devotions.

That is clear evidence that at the end of the fourteenth century England was known as the Dowry of Mary.

And how far back that title goes we cannot say, since no one knows apparently when England was first recognized by the nations of Christendom as the Dowry of Mary.

When Archbishop Arundel wrote that letter, he attached an indulgence of forty days to the recital of a Pater and five Aves at the ringing of the morning Angelus bell.

It is evident that the old English had a special devotion to Mary. The feast of the Assumption was appointed a strict holy day by King Alfred, about the year 900. Also it was amongst the English Schoolmen that the question of the Immaculate Conception of Mary found stirring theological support. Anyway, devotion to the Blessed Virgin was probably as widespread in England as in any of the Catholic countries of Europe.

SCIENCE AND THE CHURCH

A Protestant friend of mine declares quite vigorously that the (Roman) Catholic Church has always been opposed to science. Is there any truth in that?

No, there is no truth in that. First of all, because your friend was probably referring only to physical science and, secondly, were it not for the Church we should be in a sad way as far as science is concerned.

The Church, as the universal body of the Faithful, has been more concerned with doctrine than with science—shall we say physical science? But, on the other hand, learning has been greatly enriched by the work and discoveries of individual Catholic scientists. Pope Pius XI reorganized the Pontifical Academy of Sciences in 1936, which traces its origin back to the time of Galileo. The Pontifical Academy includes in its membership some of the most learned scientists of today. Does that look like opposition to science?

Take a few commonplace words in electricity: volt, which is a unit of electric force, is derived from its discoverer Alexander Volta; ampere, the unit of electric current comes from Andrew Ampère; Louis Galvani, an eighteenth century Italian, gave his name to galvanize—and they were all Catholics.

The stethoscope was invented by the famous French doctor Rene Laennec, and the X-ray was the discovery of Dr. Roentgen, a German Catholic scientist. The basic laws of heredity were discovered by the famous Abbé Gregor Mendel, an Augustinian Father, who was probably one of the greatest biologists of all time. And do not forget the great Jesuit biologist Father Erik Wassmann.

The founder of the English Royal College of Physicians was Thomas Linacre, a Catholic; and William Harvey, who discovered the circulation of

the blood, was a pupil of the famous Catholic physician Fabricius.

The difficulty is not to bring to your notice how many world-famous scientists were Catholics, but to know where and when to come to an end.

And it might interest your friend to know that throughout many centuries it was the Popes who encouraged or assisted these scientists. So what opposition can there be found to science on the part of the Catholic Church, in whose colleges and universities great scientific discoveries are being made even today?

BLESSED SACRAMENT AND THE LAITY

Is it ever allowed that the laity may handle in any way the Blessed Sacrament?

In ordinary circumstances, no. The Church guards the Most Blessed Sacrament with scrupulous care, and only her ordained ministers are allowed to touch the Sacred Host.

But we are not living in ordinary circumstances; at least not in the countries that are in the front line of the war. So His Holiness the Pope, as supreme guardian of the Sacraments, has approved an instruction issued by the Sacred Congregation of the Sacraments, according to which certain laymen are permitted to remove the Blessed Sacrament from a church that has been bombed, and they may even pick up the Sacred Hosts which may have been scattered during an air raid where an altar has been bombed.

The instruction of the Holy

Father was published in the official journal of the Holy See, the *Acta Apostolicae Sedis*, and to make it more widely known, the same instruction, which was addressed to Ordinaries of dioceses, was broadcast throughout the world by Radio Vatican.

This instruction was published by the Sacred Congregation some time after the great blitz in Britain, because on several occasions when there had been severe German air raids, it was found that the consecrated Hosts had completely disappeared when churches had been demolished by explosive bombs or else burned out by incendiaries.

The letter of the Sacred Congregation conjoined upon parish priests to instruct certain of the faithful—especially members of the Confraternity of the Blessed Sacrament—what to do when air raids occurred. Only in extreme circumstances was it permitted for the laity to move or touch the

Sacred Host. But in these circumstances they were ordered to take action instead of trying to seek a priest in the emergency.

Obviously, where there might be danger of desecration, the lay rescuer of the Sacred Host no doubt would be performing a proper duty in consuming the sacred species. But it is clear from the instruction of the Sacred Congregation that the layman's duty would be to retrieve the Blessed Sacrament and convey it to a place of safety.

Priests are instructed not to consecrate particles for Holy Communion more than are necessary for each day. Thus the danger of the Sacred Hosts being scattered when a church or chapel is bombed is lessened. But circumstances are more serious now that robot bombs come over each day. Anyway, your question is answered by the decree of the Sacred Congregation of the Sacraments.